



H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME VI

1883-1884-1885

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H.P. Blavatsky
COLLECTED WRITINGS



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FOREWORD TO VOLUME SIX

In planning an American Edition of H.P.B.'s Collected Writings, it has been thought advisable to start with new material, heretofore unpublished in chronological sequence, leaving the writings of the period 1874-1882, published earlier by Rider & Co., London, and now out of print, to be dealt with at a later date.

The writings contained in the present volume are in direct chronological continuation of those embodied in the previous one, published in 1950. The English translation of original French texts is the work of Dr. Charles J. Ryan, of Point Loma, California. This work has been carefully checked by Irene R. Ponsonby and the Compiler.

The Compiler is indebted to Miss Katherine A. Beechey, Keeper of the Archives, The Theosophical Society, Adyar, India, for valuable assistance rendered in supplying with great care, both actual material and information from the Adyar Archives.

Grateful acknowledgement is made of the willing help received from Irene R. Ponsonby, Audrey Hollander, Margaret Bonnell, Jaye Méndez, Alice Eek, and Nancy Browning, in proofreading the text in the various stages of production. As in the case of Volume Five, sincere thanks are due to Mr. and Mrs. Henry B. Donath, for many helpful actions connected with the publicity angle and the supplies incidental to the preparation of the MSS.

Special mention should be made of the most valuable help received from Mrs. Mary L. Stanley, of London, England, during the last five years. Her able, many-sided and sustained research-work in the British Museum contributed very materially to the accuracy of the many quotations which had to be checked, and of the various data that had to be verified. This exacting and painstaking labor stands as a major contribution not only in the production of former volumes, but in the preparation of the MSS. for volumes yet to be published.

Acknowledgment should also be made of the great care exercised by Everett M. Stockton and Harry C. Shaneberger of the S & S Lino-Comp Service, of Los Angeles, Calif., in the Intertype composition of the manuscript, which, on account of many Sanskrit diacritical marks, called for both patience and intelligent handling.

The publication of Volume Six in the present Series would not have been possible without the material help of a large number of students from many parts of the world, who prefer to remain anonymous. We acknowledge their willing and wholehearted assistance in creating the Blavatsky Writings Publication Fund, and assure them of our deeply felt gratitude.

BORIS DE ZIRKOFF.

Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.

November 17th, 1954

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND
COL. HENRY S. OLCOTT,
FROM DECEMBER, 1883, TO DECEMBER, 1885 INCLUSIVE.
(the period to which the material in the present volume belongs)

1 8 8 3

December—The Theosophist publishes an outspoken protest from the pen of Rama Sourindro Gargya Deva, a high Chela, directed primarily against H. P. B., on the subject of the supposed desecration of the Masters' names. Dated from Darjiling.

Dec. 4—Dr. Franc Hartmann arrives at Madras from San Francisco, via Japan, China and Ceylon. Inspects the “Shrine.” (Report, p. 11).

Dec. 4—“Aryan Theosophists of New York” formed at New York; William Quan Judge, President. He had started to edit a paper called The Candidate (Journal, I, Feb., 1884, p. 31; Ransom, p.188) .

Dec. 5-6—Col. H. S. Olcott at Jeypore. An ascetic, Âtmaran Swami, assures him that he knows the Masters, and that eight years before, one of them, Jivan Singh Chohan, told him that arrangements had been made for two Europeans, a man and a woman, to come to India to revive the religions of the East (ODL., III, 59-60; journal, I, Jan., 1884, p. 5) .

Dec. 7—H. S. O. leaves for Baroda; thence to Gooty, via Bombay, and to Kurnool (12th); then back to Gooty, and thence to Madras (ODL., III, 60-61) .

Dec. 9—Approximate date when the Kingsford-Maitland pamphlet was released, entitled: A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge (Privately printed by Bunny and Davis, Shrewsbury, England. 39 pp.). Severe criticism of Esoteric Buddhism (ML., No. LXXXVII, p. 407; AK., II, p. 159, footnote 2; LBS., No. XXVIII, p. 64, where date of Dec. 16th is mentioned).

Dec. 9—Dr. Anna B. Kingsford receives a telegram from India, saying: “Remain President,” and signed “Koot Hoomi.” Appears to have been after the publication of the above pamphlet (AK., II, p. 159, footnote 2; ML; No. LXXXV, p. 398).

December (early)—Madras University refuses the Theosophists the use of the Senate House Hall for their Convention. Master M. advises the erection of a Pandal on the grounds of Headquarters (Ransom, p. 186; Journal, I, Jan., 1884, pp. 10-11).

Dec. 15—Col. H. S. Olcott returns to Adyar (ODL., III, 61) .

Dec. 15—Rev. Charles Webster Leadbeater joins The Theosophical Society in London, together with Sir William and Mrs. Crookes (ED., p. 44) .

Dec. 26—At about 7 p.m., phenomenon of the appearance of five letters in the “Shrine,” four to individuals, and the fifth from Master K.H. to all the delegates of the Convention (related by S. Subramania Iyer, High Court Vakil, Madura, in Journal, I, Feb., 1884, p. 31; Conv. Letter in LMW.; I, No. 2; Theos., V, Suppl., Feb., 1884) .

Dec. 27-29—Convention at Adyar. The “Subba Row Medal” established, to be awarded by the T:S. to writers of works of outstanding merit on Eastern and Western philosophy (ODL., III, pp. 62-65; Journal, I, Jan., 1884, pp. 10-26).

December (during Convention)—Mme. Coulomb tries to extort money from Prince Harisinghji (Report, p. 27).

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Dec., 1883-Jan. 1884—The Theosophist publishes Damodar's art. “A Great Riddle Solved,” and H. P. B.'s explanation regarding methods of precipitation.

January—The first issue of the Journal of The Theosophical Society (Supplement to The Theosophist) carries announcement regarding the forthcoming publication of The Secret Doctrine, a New Version of Isis Unveiled.

Jan. 4—Col. H. S. Olcott sails for Bimlipatam; goes from there to Vizianagram. Sails for Madras, 11th. (ODL., III, pp. 67-69).

Jan. 10— (Dec. 29, 1883, old style)— H.P.B; s uncle, General Rostislav Andreyevich de Fadeyev, dies at Odessa, Russia (born at Ekaterinoslav, April 9—March 28, old style—1824) .

Jan. 20—Council meeting, at which it is decided that H. P. B. should accompany Col. Olcott to Europe, partly for reasons of her health (Vania, p. 180).

Jan. 21—Special Order issued by Col. Olcott regarding the formation of an Executive Committee to function during his absence (Theos., V, Suppl., Feb., 1884, pp. 41-42; ODL., III, p. 71).

Jan. 21—H. S. O. leaves for Ceylon via Tuticorin; arrives there 27th (ODL., III, p. 71) .

Jan. 27—H. P. B. receives from France the French translation of *Isis Unveiled*; intends to correct it (Blech, pp. 125-28).

Jan. 27—T. Subba Row's reply to the Kingsford-Maitland pamphlet ready, entitled: *Observations on "A Letter Addressed to the Fellows, etc."* (LBS., No. XXVIII, p. 64; ML., p. 409).

February—The *Journal* carries another announcement concerning the prospective Secret Doctrine by H. P. Blavatsky assisted by T. Subba Row Garu.

February (early)—Meeting of the London Lodge at which telegram from India, signed "Koot Hoomi," was shown, and Dr. Anna B. Kingsford confirmed in the Presidency (A.K., II, pp. 159-60).

Feb. 7—H. P. B. leaves Adyar for Kathiawar, to pay a visit to H. H. Dajiraj, Thakur Sahib of Wadhwan; accompanied by Dr. Franz Hartmann, Mohini M. Chatterji, and Mme. Coulomb (ODL., III, 73, 119; Report, p. 29; Vania, p. 180).

Feb. 10—H. P. B. and party visit Prince Harisinghji at Varel (Report, p. 30) .

Feb. 13—H. S. O. returns to Adyar from Ceylon (ODL., III, p. 73).

Feb. 15—H. S. O. leaves for Bombay, accompanied by Mr. St. George Lane-Fox (ODL., III, p. 119).

Feb. 15—H. P. B. leaves Wadhwan for Bombay (Theos., V, Suppl. April, 1884, p. 65) .

Feb. 18—H. P. B. and party meet Col. H. S. Olcott at Bombay (ODL., III, p. 73) .

Feb. 19—H. S. O. issues another Special Order, adding three more members to Executive Committee, and calling the latter Board of Control (Theos.. V, March, 1884, p. 154; also Suppl., p. 54).

Feb. 20—H. P. B. and Col. H. S. Olcott sail from Bombay for Marseilles, France, on the SS. Chandernagore (Compagnie Nationale, Captain Dumont); accompanied by Mohini M. Chatterji, Burjorji J. Padshah, S. Krishnamachari (Bawaji) and Babula, H. P. B. 's servant (Theos., V, March, 1884, p. 154; ODL., III, p. 73; Vania, p. 180) . During voyage, H. P. B. works on the French text of *Isis Unveiled* (ODL., III, 76 ; Blech, p.127) .

Feb. 29—Dr. Franz Hartmann returns to Adyar (Report, p. 32).

March (early— C. C. Massey's pamphlet, *The Metaphysical Basis of Esoteric Buddhism*, published, answering Subba Row's *Observations, etc.*, (AK., II, p. 166).

March 2—Board of Control is to meet in H. P. B. 's room, but Monsieur Coulomb refuses to admit anyone (Report, p. 32).

March 7—Damodar asks Mme. Coulomb for the use of H. P. B.'s room, but is refused (Vania, p. 197) .

March 10 (or earlier— Mme. Coulomb tells Damodar that H. P. B. asked her husband to make trap-doors. This sets Lane-Fox and Dr. F. Hartmann investigating. Hartmann and Damodar write to H. P. B. in Paris. Row between the two Coulobms (Hastings, II, p. 77) .

March 11—Date given in Hastings (II, p. 77) as the day when Damodar received a note from Master K. H. telling him to be charitable to Mme. Coulomb; it appears to have taken place during a session of the Board of Control (Report, p. 33; Vania, pp. 197-98).

March 11—Letter received from the Master in Mme. Coulomb's room, advising her to go to Ooty (Report, p. 33, fnote).

March 12—Date suggested by Mrs. Hastings for a letter written by Mme. Coulomb to H. P. B. warning her to beware of the consequences of a rupture (Report, p. 32).

March 12—H. P. B. and party reach Marseilles; detained by quarantine at Frioul; land early next morning, the 13th. Met by Baron J. Spedalieri, pupil of Éliphas Lévi, and Captain D. A. Courmes, of the French Navy (ODL., III, pp. 76-77; Theos., V, Suppl. May, 1884, p. 79; LBS., No. XXXIII, p. 77; No. XXXIV, p. 83).

March 15—H. P. B. and H. S. O. go to Nice, to visit Lady Caithness, Duchesse de Pomar; stay at her Palais Tiranty. Mohini and Padshah go direct to Paris (ODL., III, p. 79). While at Nice, H. P. B. seems to be in rather poor health; mentions bronchitis (LBS., No. XXXIV, p. 83) .

March 25—William Quan Judge arrives at Paris, on his way to India. “. ordered by the Masters to stop here and help Madame in writing the `Secret Doctrine' . . . :” (see his letters, in *The Word*, XV, April, 1912, pp. 17-18) .

March 26—Col. H. S. Olcott issues from Nice an Announcement to F. T. S. regarding a meeting to be held at the London Lodge, April 7th (an orig. copy in the Hastings' Collection).

March 27 (or poss. April 1)—Mme. Coulomb leaves Adyar for Ooty, on a vacation arranged for her by the Board (Hastings, II, p. 77; Report, p. 34) .

March 27—H. P. B. and H. S. O. leave Nice for Paris; reach Marseilles at 9:30 p.m. (ODL., III, p. 86).

March 28—Arrive at Paris, 11:00 p.m. Met by Mohini, Dr. Thurmann and W. Q. Judge. Stay at 46 rue Notre-Dame-des-Champs, provided by Lady Caithness (ODL., III, p. 86) .

March (about the time of, and probably somewhat before, H. P. B.'s arrival at Paris)-Important letter addressed to Mohini M. Chat. terji by Master K. H., and received at Paris, regarding "Upâsika" and the Chohan's consent "to survey the whole situation under her guise." (LMW., II, No. 62, pp. 124-25).

March (late— A. P. Sinnett's reply to the Kingsford-Maitland pamphlet.

April 1—St. George Lane-Fox and Damodar go to Ooty for lecture engagements (Report, p. 34; Hastings, II, p. 78).

April 1—Date of H. P. B.'s letter written in French to the Coulombs (Hastings, II, 97-103, translation; Vania, pp. 199-203).

April 5—H. S. O. leaves for London in company of Mohini. Stays with the Arundales, 77 Elgin Crescent, Notting Hill, London W. (ODL., III; p. 90) .

April 5—H. S. O., while in the railway carriage, gets a letter from K. H., containing warning regarding grave treason being prepared at Adyar (Inc., p. 265; LMW .,I, No. 18) .

April 5—In the evening, H. P. B. ordered by the Master to go to London by the 7:45 p.m. express next day; to stay but one day and return the next (Letters of W. Q. Judge, The Word, XV, April, 1912, p. 22) .

April 6—H. P. B. leaves Paris very suddenly, as ordered, and goes to London. Stays with the Sinnetts (Inc., p. 275).

April 7—Important meeting of the London Lodge for the election of Officers, held at Mr. Gerard Brown Finch's Chambers, Lincoln's. Inn. Finch elected President. H. P. B. makes an unexpected appearance and creates great excitement (AK., II, pp. 185-186; ED., pp. 54-57; ODL., pp. 93-94; Inc., p. 274; How. 43-45; The Word, XV, April, 1912, p. 22).

April 9—Meeting of organization of the "Hermetic Lodge T.S." held at the Chambers of Mr. C. C. Massey. Mohini makes an address (ODL., III, p. 94; Ransom, p. 198).

April (soon after 6th— Approximate time when Countess Constance Wachtmeister met H. P. B. for the first time; probably the Keightleys also (ED., p. 57; Rem., pp. 8,12).

April (early)-H. P. B. visits Prof. Wm. Crookes' laboratory (Ransom, p. 198) .

April 15—H. P. B. returns to Paris; seems to have stayed one week in London; accompanied as far as Boulogne by Mrs. Marie Gebhard and Arthur Gebhard (Ransom, p. 198; Inc., p. 275; Vania, p. 180) .

April 15 (?)—H. P. B. in Boulogne-sur-Mer, visiting H. G. Atkinson, F. R. S. (d. Dec. 28, 1884). (Theos., VI, Suppl., Feb., 1885, p. 4),

April 15—American member of the S. P. R. gives a dinner for H. S. O. at the Junior Athenaeum Club, inviting Wm. Crookes, Prof. W. F. Barrett, A. P. Sinnett, Frank Podmore, F. W. H. Myers, Edmund Gurney (Ransom, p. 199). .

April 9-20—Col. Olcott trying to settle row in the London Lodge. Makes new Rule forbidding multiple membership in various Lodges. Almost nightly meetings and receptions at the Sinnetts. Meets Edwin Arnold, F. W. H. Myers, William Stead, Camille Flammarion,

Oscar Wilde, Prof. Adams, discoverer of Neptune, the Varleys, the Crookes, Robert Browning, Sir Oliver Lodge, Matthew Arnold, Lord and Lady Borthwick, C. C. Massey, Stainton Moses (“M. A. Oxon.”) (Diaries).

April 17— H. S. O. and Mohini visit Prof. Crookes' laboratory; are shown the “Radiant matter” experiments (ODL., III, p. 95; Ransom, p. 199).

April 17—H. S. O. and Mohini at Sinnetts' house in the evening for an “Inner Circle” meeting (Ransom, p. 199).

April 22—Meeting of the Hermetic Lodge T. S.; decided to surrender Charter and form a separate Society (AK., II, p. 187, fn.).

April 26—Letter from Master M. addressed to Dr. F. Hartmann dropped in Damodar's room at Ooty. Warning to act without delay. Damodar shows it to Lane-Fox, then sends it to Hartmann (Report, pp. 35-36; Hastings, II, p. 84; Vania, p. 206).

April 28—Date of Dr. Franz Hartmann's forged letter to Mme. Coulomb, written allegedly from Adyar, Mme. C. being then at Ooty. Envelop postmarked “Madras.” Letter was sent by Mme. C. to Col. Olcott in London, who received it around May 20th (Hastings, II, pp. 82-83; Report, p. 35).

April 29—Affidavit of Damodar re the Coulombs (Vania, p. 209).

April—H. P. B. held discussions at various homes, while at Paris, and their gist was embodied by Lady Caithness in her book *The Mystery of the Ages* (London: Wallace, 1887. 8vo.). (Ransom, p. 196).

May 2—H. S. O. goes to Oxford at the invitation of Lord Russell; gives a talk before a number of his host's College friends; spends an evening with F. W. H. Myers, at Cambridge (Ransom, p. 199) .

May 4—Meeting of the Société Théosophique d'Orient et d'Occident at the residence of Lady Caithness, at Paris; H. P. B. present (Theos., V, Aug., 1884, pp. 260-61).

May 6—Mme. Coulomb, Lane-Fox and Damodar return to Adyar from Ooty (Report, p. 38; Hastings, II, p. 85).

May 7—Letters from both Coulombs to H. P. B. regarding “intrigues” at Adyar (Rpt. Inv., p. 129; Hastings, II, pp. 85-86; Vania, pp. 206-07) .

May 8—H. S. O. present at a meeting of the S. P. R., Cambridge (FRC).

May 9—Hermetic Society formed at the res. of Captain Francis Lloyd, 43 Rutland Gate, London; H. S. O. present (ODL., III, p. 97; Theos., V, Suppl., July, 1884, p. 99; AK., II, p. 187; prospectus in Light, 1884, p. 186; rev. one in AK., II, p. 195) .

May 10—Countess of Caithness offers a Theosophical conversazione in the Faubourg Saint Germain. H. P. B. and Mohini are present (Theos., V, Aug., 1884, p. 259, quoting London World; Judge's letter to H. S. O. in PO., 9 ff.).

May 11—Col. H. S. Olcott has his first sitting and examination with Messrs. F. H. W. Myers and J. Herbert Stack, a Committee of the S. P. R. Mohini and A. P. Sinnett examined also (ODL., III, p. 100; FRC.; Ransom, n. 200).

May 13—H. P. B. and W. Q. Judge go to Enghien to visit Count and Countess d'Adhémar de Cronsac in their Château Écossais (Bertram Keightley in Hodgson, p. 357; Judge in Lucifer, VIII, p. 359). Judge busy marking up copy of Isis Unveiled for H. P. B.'s work (Rem., p. 102; Judge as above; LBS., p. 313). H. P. B. stays there about 2 weeks.

May 13—H. S. O. appoints a Board of Control for America (Theos., V, Suppl., July, 1884, p. 100).

May 14—Bertram Keightley, Cooper-Oakley and Mohini join H. P. B. at Enghien (BK. in Hodgson, p. 357).

May 14—Date of Dâmodar's official letter to Mme. Coulomb notifying her about General Council's proposed meeting same evening (Vania, p. 207) .

May 14 (Wedn., 6 p.m.)—General Council the T. S. at Adyar lays twelve charges of serious misdemeanor against the Coulombs. Committee appointed to take possession of the property belonging to the Society and to request the Coulombs to leave the premises (Report, pp. 39-41; Vania, pp. 207-10; ODL., III, p. 180; Theos., V, Suppl., June, 1884, p. 91) .

May (middle)—Approximate time when Countess Constance Wachtmeister met H. P. B., having gone to Enghien where she was staying. H. P. B. goes to Paris with her the same day for a dinner engagement, and returns to Enghien, the Countess going there the next day (Rem., pp. 12-14).

May 15—Letter from Damodar to Mme. Coulomb, after Council's meeting, about severance of connections (Vania, p. 210).

May 15 (?)—Subba Row, acting as the Society's lawyer, demands of Mme. Coulomb a retraction of her malicious gossip to members. She answers on the 16th (Hastings, II, p. 89).

May 16—Monsieur Coulomb tells Damodar about secret passages behind the “Shrine,” and that he would not give up the keys to the rooms (Coulomb, p. 109, Damodar's affidavit; Hastings, II, p. 88).

May 17—Damodar receives cable from H. P. B., sent at the request of the Board, authorizing Dr. F. Hartmann to have exclusive possession of her room and the Occult room, and demanding removal of the Coulobms from the premises (Vania, p. 210).

May 18—Date given by Dr. F. Hartmann, quoting Report of Executive Committee of General Council, for the examination of the room of H. P. B. Coulomb hands over the keys. Says trapdoors were all made by order of H. P. B. (Report, pp. 41-44; Vania, p. 249) .

May 18—Coulobms receive cable from H. P. B.: “Sorry you go prosper.” (Vania, p. 211) .

May (middle— Nadyezhda Andreyevna de Fadeyev and Vera Petrovna de Zhelihovaky, H. P. B: s aunt and sister, arrive at Paris to visit her (Inc., p. 264, quoting Vera P. Z.).

May (?)—Vsevolod Soloviov arrives at Paris.

May 20 (8th, old style—Phenomenon of musical chords in the presence of Dr. Thurmann, at Paris (Inc., pp. 265-66; Rebus; No. 28, July 15 (o.s.), 1884, pp. 264-65, art. by Vera P. Zhelihovsky).

May (before 25—Monsieur Coulomb tells Dr. Hartmann privately that he had been promised 10,000 Rupees, if he would ruin the Society (Report, p. 4?).

May 25—The Coulobms leave Headquarters (Vania, p. 211).

May 27 —H. S. O. examined again by the S. P. R. (FRC.).

May 28—H. S. O. attends a large public meeting of the S. P. R. (Ransom, p. 200).

May 30—H. S. O. goes to Paris to stay with H. P. B. for about a fortnight (ODL., III, p. 151; Inc., p. 265, quoting V. P. Zhelihovsky).

May (or June ?— Approximate time when Mrs. Laura Langford Holloway comes over from America to London; stays first with the Arundales, then with the Sinnetts (ED., p. 58).

June 3—Charter of the Société Scientifique des Occultistes de France cancelled by Special Order of -Col. Olcott, issued at Paris and signed for him by Mohini M. Chatterji; charter was held by Dr. Fortin (Theos., V. Suppl., Aug., 1884, p. 113; Ransom, p. 201) .

June 3—The Société Théosophique des Spirités de France, a “provisional organization,” is abolished, as Monsieur P. G. Laymarie is found unfit to be President; Order issued and signed as the one above (ditto).

June (early)—The Société Théosophique d'Orient et d'Occident reorganized as a Branch of the Parent Society (Blech, p. 143; Histoire des Religions, Vol. X, Nos. 1-2, July-Aug., and Sept: Oct., 1884, art. “La Nouvelle Theosophie,” by I. Baissac).

June 7—H. S.O. makes acquaintance of Prof. 'Charcot, at the Hospice de la Salpêtrière, Paris (ODL., III, p. 153).

June 9—Mohini present at the S. P. R. meeting, Cambridge (FRC.).

June 10—Mohini examined by the S. P. R. (FRC.).

June 11—Date given for H. P. B.'s phenomenon of reading a sealed letter from Russia, in a document dated Paris, June 21st, 1884, and signed by Vera P. Zhelihovsky, Vsevolod Soloviov, Nadezhda A. Fadeyev, Emilie de Morsier, William Q. Judge, and Henry S. Olcott. Document published in Light, July 12, 1884. (Inc., 269-72; Theos., V. Suppl., Sept., 1884, p. 127; V. Soloviov's account in Rebus, No. 26, July 1/13, 1884, transl. in Inc., 272-73).

June 13—H. S. O. returns to London from Paris, accompanied by W. Q. Judge, who is on his way to India (ODL., III, p. 155).

June 13—A. P. Sinnett examined by the S. P. R. (FRC.).

June (early)—H. S. O. institutes a competition between certain London F. T. S.-artists, to try and make a painting of the Adepts (ODL., III, p. 155) .

June 19—Hermann Schmiechen, German painter, begins portrait of K. H. (?); completes it July 9. H. P. B. present on one occasion (ODL., III, pp. 156-57; The Word, Vol. XV, July, 1912, pp. 200-206, account of Mrs. Laura L. Holloway). Uncertainty exists as to whether H. P. B. attended the first “sitting” or some other one; and whether the first portrait was the one of Master K. H. or M.

June 19—Date (June 7, old style) of the document issued by the Tiflis Department of Police concerning H. P. B.'s character and deportment while in the Caucasus. This was done at H. P. B.'s own request through her friend, Prince A. M. Dondukov-Korsakov (MPI., orig. ed. only, pp. 62-63; letter from H. P. B. to Nadyezhda de Fadeyev, approx. date being end of July, 1884). Vide DONDUKOV in Bio-Bibliogr. Index.

June (middle)—H. S. O. superintends the passage through the press of his volume of collected lectures: Theosophy, Religion and Occult Science (George Redway, London). (Theos., V, Suppl., Aug., 1884, p. 108.)

June 20—H. S. O. at Schmiechen's (Diaries).

June 23—ditto.

June 26—H. S. O. meets in London Prof. Elliott Coues, of the Smithsonian Institute, at Mme. Isabel de Steiger's reception (Ransom, p. 201).

June 26—H. S. O. at Schmiechen's (Diaries).

June 27—Dinner at Countess de Barreau's (V. P. de Zhelihovaky in Rebus, No. 50, 1884, pp. 466-67).

June 29—Nadyezhda A. de Fadeyev and Vera P. de Zhelihovsky leave Paris for home (as above, and MG., p. 55).

June 29—H. P. B. goes to London for the Prince's Hall performance (Ransom, p. 201; Inc., p. 275; Kingsland, p. 200). Spends night at Boulogne. Accompanied by Mohini and Babula. Stays at home of the Arundales, 77 Elgin Crescent, Notting Hill (MG., pp. 29 ff.).

June (end—W. Q. Judge leaves London for India (Ransom, p. 203).

June 30—H. P. B., H. S. O., and the Sinnetts go to the meeting of the S. P. R.; H. S. O. makes an unsolicited speech, shows his "Buddha on wheels," and makes an unfavorable impression on everybody. H. P. B. has a violent argument with him at Sinnetts' house (ED., pp. 59-60; LBS., No. XLV, p. 102; No. XLVI, p. 113).

July 6—H. S. O. has lunch with Schmiechen (Diaries).

July 9—H. P. B. and H. S. O. go to Schmiechen to see portrait of the Master. Entry in Diary is: "The portrait of our Master enchants us," which would indicate it is Master M.'s painting.

July 10—Date when H. S. O. remailed to Dr. Hartmann the forged letter and found on it a few lines in the handwriting of Master M., declaring the letter to be a forgery (Hastings, II, p. 83; Report, pp. 53-54; LA., pp. 17-19) .

July (early— Mrs. Laura L. Holloway moves over to the Arundales. Friction ensues between her and H. P. 'B. (ED., pp. 61-62) .

July 15—W. Q. Judge arrives at' Bombay (Ransom, p. 203).

July (middle— H. S. O. goes on a visit to the seat of Lord Borthwick, Ravenstone, in Wigtonshire, Scotland. Organizes the Scottish T.S. at Edinburgh, the 17th (ODL., III, p. 160).

July 18—W. Q. Judge delivers his first lecture in Bombay, on "Theosophy and the Destiny of India." (Theos., V, Suppl., Sept., 1884, p. 128) .

July ? — H. P. B., Mohini and Francesca Arundale go to Cambridge; stay several days in a small lodging near Union 'Society (MG., p. 32). Acc. to Mrs. Holloway's account (repr. in *Can. Theos.*, XXI, Aug., 1940, pp. 179-80 where the source is given as *Omaha Bee*, Oct. 13, 1888), H. P. B. went there on the invitation of the S. P. R., and said that she came "to select the instrument through which the Society is to suffer." She also indicated that Hodgson would be the man that S. P. R. will send to India (implied in *LBS.*, XLIV, p. 100; also p. 115).

The *Omaha Bee* date proved to be a wrong one; attempted verification brought negative results. As the statements are of considerable historical interest, it is hoped that further research will disclose the correct date of this account, and the original source definitely ascertained.

July ? — Afternoon reception at the house of the Arundales described by Mrs. Campbell-Praed in her novel, *Affinities*. Sir Oliver Lodge and Mme. Olga de Novikov present (*ODL.*, III, pp. 158-59).

July ? — Dr. Anna Bonus Kingsford meets H. P. B.; goes for a drive with her (*AK.*, II, pp. 203-04).

July 21—Open meeting of the London Lodge T. S. at Prince's Hall, Piccadilly, intended as a farewell demonstration to H. P. B. and H. S. O. (*ODL.*, III, pp. 162-63, where wrong date is given; *Theos.*, VI, Oct., 1884, pp. 12-13; H. P. B.'s letter to Nad. de Fadeyev).

July 23—H. S. O. leaves London for Elberfeld, Germany, planning to visit a number of cities (*ODL.*, III, p. 164; *Theos.*, VI, p. 13). Apparently takes with him Masters' paintings.

July 24—H. S. O. reaches Elberfeld; stops at the Gebhards; Mrs. Franz Gebhard paints his portrait (*Dairies*).

July 26—In *Light* (Vol. IV, No. 186, pp. 307-09) of that date there is published an article by C. C. Massey, embodying his reasons for resigning from the T. S. 'Says his resignation has been forwarded to the proper quarters. This has bearing upon the organization of an "Inner Group" a short time after.

July 27—Germania Theosophical Society founded in the "Occult Room" of the Gebhards' home, 12 Platzhoffstrasse; Dr. Wm. Hiibbe-Schleiden of Hamburg elected President. (*Theos.*, VI., Suppl., Oct., 1884, p. 140; *Diaries*). See GEBHARD in *Bio-Bibl. Index*.

July(?)—Approximate time, when Mohini M. Chatterji and Mrs. Laura Langford Holloway wrote *Man: Fragments of Forgotten History*, apparently at the home of the Arundales (MG., p. 43). H. P. B. seems to have been opposed to that joint labor (Vide letter of H. P. B. to W. Q. Judge, Jan. 27, 1887, and her letter to H. S. O., July 14, 1886); publ. by Reeves and Turner, London, 1885.

July—During her stay in London, H. P. B. had a dark agate stone cut with the two interlaced triangles and the Sanskrit word Sat. This was her own design. By permission from H. P. B. Miss Francesca Arundale had a similar stone cut for herself. H. P. B.'s stone was set on a heavy gold ring; the other one on a lighter ring. H. P. B.'s ring was mounted on a frame with hinge, so as to be the lid for a very shallow locket. (See F. Arundale's account given to C. Jinarâjadâsa, in *Theos.*, LII, Aug., 1931, p. 662, where further details are given.)

July (later part or early August—Petition to the Masters by members of the London Lodge, for the formation of an “Inner Group,” and the Masters' answers thereon (MG., pp. 27-28; LMW., I, No. 5). Vide facsimiles on pp. 252-54 of present volume.

Aug. 1—H. S.O. leaves Elberfeld with Dr. Wm. Hiibbe-Schleiden, and goes to Dresden. Letter from K. H. received by the doctor in the railway carriage (ODL., III, pp. 167-68; LMW., II, No. 68) ; Inc., pp. 277-79, for Dr. H.-S.'s letter to H. P. B.; Vania, pp. 188-89). H. S. O. visits Beyreuth, Munich (5th), Ambach, Stuttgart, Kreuznach, Heidelberg, Mainz, Köln, and returns to Elberfeld the 15th (ODL., III, 167-74).

Aug. 9—Letter of Mme. Olga A. Novikov, née Kireyev, addressed to A. P. Sinnett, describing a phenomenon of musical chords produced by H. P. B. at the Arundales “a few days ago.” (Inc., pp. 276-77; MG., p. 38). Vide NOVIKOV in Bio-Bibliogr. Index.

Aug. 9—Date given by the Editor of *The Christian College Magazine* (Madras), October, 1884, when Mme. Coulomb communicates for the first time with him. In its issue of Feb., 1890, however, date of July 1884 is given for handing over a batch of letters to the Editor (Vania, p. 251; and H. P. B. mentions May 1885, in LBS., p. 110) .

Aug. 9—H. P. B. and Mohini present at the S. P. R. meeting, Cambridge (FRC.).

Aug. 10—W. Q. Judge reaches Adyar (Ransom, p. 203).

Aug. 15—Damodar appears in his “astral,” in the evening, in the drawing-room of the Arundales' home. Telegram to him asking for reply (Vide Letter from B. J. Padshah to F. W. H. Myers, Aug. 16, 1884, in Hodgson, pp. 388-89, 390).

Aug. 16—Babula leaves England for India, on acc. of wife's illness (as above).

Aug. 16—H. P. B., Mrs. Laura L. Holloway, Mohini, Bertram Keightley, Mrs. Arundale, Miss F. Arundale, George Arundale, leave London for Elberfeld, Germany, and stay at the mansion of Consul Gustav Gebhard and Marie Gebhard. They go via Queensborough and Flushing. (ODL., III, p. 174; Diaries; Hodgson, p. 390). Arrive at destination the 17th.

Aug. 18—Birthday party in honor of Consul Gustav Gebhard (Theos., VI, Suppl., Oct., 1884, p. 143, where wrong month is given).

Aug. 24—Date when Vsevolod Soloviov leaves Paris for Brussels (Vania, p. 446).

Aug. 26—Vsevolod Soloviov and Miss Justine de Glinka arrive at Elberfeld (MPI., trans., pp. 74-76).

Aug. 26—Evening when V. Soloviov saw the portraits of both Masters at H. P. B.'s, at Elberfeld (MPI., transl., pp. 76-79). Visited in the night by Master M. (ditto, pp. 79-81; ODL., III, p. 178, where date of September 1st is given for this event).

Aug. 30 (?)—H. P. B. gravely ill, with one hand “like a log.” Expects doctor from London (MPI., transl., pp. 87-88).

Aug. 30 (?)—V. Soloviov undertakes to go over H. P. B.'s story, *The Enigmatical Tribes of the Blue Hills*, which she had just finished (as above).

Aug. 31—F. W. H. Myers comes to Elberfeld. Works on H. P. B.'s MSS. Also Dr. Myers, his brother, to express opinion on 'H. P. B.'s condition (Diaries; MPI, transl., p. 90; Vania, p. 450).

Sept. 1—V. Soloviov leaves Elberfeld (Diaries).

Sept ? — Nadyezhda A. de Fadeyev and Gustav Zorn arrive at Elberfeld.

Sept. 10—Madras Times publishes advance information regarding the forthcoming articles on “The Collapse of Koot Hoomi.” (Report, pp. 55-56) .

Sept. 10—Lugubrious letter received from Damodar about another missionary plot (ODL., III, p. 179; Diaries).

Sept. 11—H. Schmiechen arrives at Elberfeld to alter portraits of the Masters (Diaries).

Sept. 11—Date of issue of the September Christian College Magazine, Madras, India, with the first installment of the article entitled “The Collapse of Koot Hoomi,” containing fifteen forged letters of H. P. B. (LA., p. 7, where date is given). Second installment appeared in the October issue.

Sept. 14—Letter signed by over 300 students of the Madras Christian College, protesting attack on the Founders of the T. S. (Report, pp. 59-50; Theos., Suppl., March, 1885).

Sept. 15—H. Schmiechen begins portrait of H. P. B. Apparently paints two of them (Diaries; Ransom, p. 203) . One is dated 1885.

Sept. 15—Cable received from Madras about Coulomb “explosion.” (Diaries; Letter from H. S. O. to F. Arundale, Sept. 23, 1884) .

Sept. 20—Babula arrives at Adyar from Europe (Hodgson, p. 227).

Sept. 23—London Times' Calcutta correspondent cables about the Coulomb exposé (ODL., III, p. 181; Diaries).

Sept. 24—St. George Lane-Fox arrives from India (Ransom, p. 204).

Sept. 25—H. Schmiechen leaves for London (Diaries).

Sept. 27—H. P. B. resigns position of Corresponding Secretary of the T. S. (Theos., VI., Suppl., May 1885, p. 195). Withdraws it later.

Sept. 27—At the invitation of Maj: Gen. H. R. Morgan, Rev. George Patterson, Rev. Alexander, J. D. B. Gribble, of the Madras Civil Service, and Mr. Padfield, visit the Adyar Headquarters and see the "Shrine"; they also compare the forged letters with some others (Vania, 232; Hodgson, 225; Bombay Gazette, Sept. 29, 1884).

Sept. 28—N. A. de Fadeyev and G. Zorn leave Elberfeld. H. S. O. goes to Bonn (Diaries).

Sept. 28—Dr. F. Hartmann cables H. S. O. to return to Adyar (Diaries) .

September—The Theosophist (p. 304) mentions the MSS of Part I of The Secret Doctrine as having arrived from London. Promises the first installment to be out by the middle of month.

September ? —Phenomenon of the letter addressed to Consul Gustav Gebhard, and which fell from behind a picture on the wall in the drawing-room at Elberfeld (Hodgson, pp. 385-87; Inc., pp. 279-88).

September or early October—The "Shrine" is burnt in the presence of Dr. Franz Hartmann, owing to the fact of its having been desecrated and being of no further use (Hodgson, p. 225).

October—The Theosophist postpones again the appearance of The Secret Doctrine installments; mentions H. P. B.'s probable return to India.

Oct. 2—The Sinnetts arrive at Elberfeld. Council meeting (ED., p. 73; Diaries).

Oct. 3—H. S. O. leaves Elberfeld for London, accompanied by Bertram Keightley and Mohini (ED., p. 75; Diaries).

Oct. 4 (or 5 ?—H. P. B., Mrs. L. L. Holloway, Rudolf Gebhard, leave Elberfeld for London, via Flushing (ED., 74-75).

Oct. 5—T. S. Council meeting in London (Diaries).

Oct. 6—H. P. B. and party arrive in London; H. P. B. appears to have stayed with the Oakleys (Diaries; Lucifer, VIII, June, 1891, p. 278) .

Oct. 8—H. S. O. visits H. Schmiechen's studio, with Lady Caithness and Spencer Cooper (Diaries).

Oct. 10—A. P. Sinnett receives letter from K. H. regarding treason at Adyar (ML., p. 367 ff.).

Oct. 15—H. S. O. leaves London for Paris (Diaries).

October (middle—Council of 'the London Lodge issues pamphlet entitled: The Latest Attack on the Theosophical Society, containing H. P. B.'s statement on the Coulomb letters.

Oct. 20—H. S. O. sails from Marseilles, France, for Bombay, on the SS. Colombo, accompanied by Rudolf, Gebhard (Diaries).

Oct. 31—Date of the First Letter from Master K. H. to C. W. Lead. beater (LMW., I, No. 7; How, pp. 59-60).

October (?)—Idyll of the White Lotus, by Mabel Collins, published.

October ? —H. P. B. meets -Mabel Collins (Mrs. Kenningale Cook), after she had completed the above book (Light, IX, June 8, 1889, p. 277), and shortly before H. P. B. 's departure for India.

Oct. 31—H. P. B. leaves London for Liverpool and boards the SS. Clan Drummond. Accompanied by Mr. and Mrs. A. J. Cooper-Oakley. She is on her way to Adyar, via Alexandria and Port Said (How, pp. 64-67; ED., p. 76, gives Nov. 1st as date of departure; H. P. B. in Light, IX, June 8, 1889, p. 277, gives the wrong date of Nov. 11) .

October—Dr. Franz Hartmann's Report of Observations Made during a Nine Months Stay at the Headquarters of The Theosophical Society at Adyar (Madras), India published (Madras: Scottish Press, Graves, Cookson and Co., 60 pp.).

October (end)—J. D. B. Gribble issues his Report of an Examination into the Blavatsky Correspondence, etc. (Madras: Pr. by Haig. ginbo.tham and Co., 1884) . Postscript dated Oct. 20, 1884. (Vania, p. 251) .

Nov. 10—H. S. O. arrives at Bombay, with Rudolf Gebhard (Diaries).

Nov. 11—H. S. O. exhibits Masters' paintings at Full meeting of the T. S., Bombay (Diaries).

Nov. 15—H. S. O. reaches' Madras (ODL., III, p. 184).

Nov. 15—W. Q. Judge sails for the U.S.A. from Liverpool, on British steamer SS. Wisconsin; reaches New York Nov. 26th (Canadian Theosophist, XX, April, 1939, p. 35) .

Nov. 17—H. S. O. dissolves Board of Control (Journal, I, Dec., 1884, p. 162) .

Nov. 17—H. P. B. at Port Said. Joined by C. W. Leadbeater who sailed independently (How, p. 67; Mrs. Oakley in Lucifer, VIII, June, 1891, p. 279).

Nov. 18 (?)—H. P. B. receives orders to proceed to Cairo, instead of waiting at Port Said for steamer to Ceylon. Goes down the Suez Canal as far as Ismailia in small tug-boat (How, pp. 70-76).

Nov. ? —Takes train from Ismailia to Cairo, where she stops at the Hotel d'Orient, formerly kept by the Coulombs, in the Ezbekieh Square. Stays several days, gathering data on the Coulombs (Vania, p. 242). Dinner with Egypt's Prime Minister, Nubar Pasha, an Egyptologist; goes to the Vice-reine's reception (How, pp. 76-83; Ransom, p. 205; Mrs. Oakley in Lucifer, VIII, June, 1891, pp. 278-79) .

Nov. 19—H. S. O. begins to rebuild the Occult Room at Adyar. Says in his Diaries: "Tore down the Shrine" by which he means the Occult Room itself. (Vide letter of H. S. O. to F. Arundale, April 1, 1885, in Theos., October, 1932; and his letter of Nov. 25, 1884, in Theos., Aug., 1932, p. 595).

Nov. 20—H. S. O. cables H. P. B. to return (Diaries).

Nov. 20 (or earlier— H. P. B. visits the Bulak Museum with G. Maspero and gives him valuable data on Pharaohs (How, p. 83; Mrs. Oakley in Lucifer, VIII, June, 1891, p. 278) .

Nov. ? —H. P. B., accompanied by Mrs. Cooper-Oakley alone, leaves for Suez, to board the British India SS. Navarino, on her way to Ceylon. Mr. Oakley stays in Cairo to secure police records re the Coulombs. C. W. Leadbeater joins H. P. B. at Suez, having gone first to Port Said, then down the canal (How, p. 95; Mrs. Oakley in Lucifer, VIII, June, 1891, pp. 278-79).

Dec. 1—H. S. O. sails for Ceylon with Dr. Hartmann (Diaries).

Dec. 17—H. P. B., Mrs. Cooper-Oakley and C. W. Leadbeater reach Colombo, Ceylon. Met by H. S. O. and Hartmann. Stay there a couple of days. Leadbeater takes pansil from Buddhist High Priest. Sail for Madras on the same steamer (Diaries; How, pp. 100-107).

Dec. 18—Richard Hodgson reaches Madras (Vania, p. 252).

Dec. 21—H. P. B. and party reach Madras; met by a large group of students of the Pachiappa College. H. P. B. makes one of her very rare speeches (Ransom, p. 205; Inc., pp. 292-93; Vania, pp. 243-46; How, pp. 99, 111-19).

Dec. 22—R. Hodgson visits Adyar (Diaries).

Dec. 23—Mme. Coulomb's pamphlet against H. P. B. published. Entitled: Some Account of my Association with Madame Blavatsky from 1872 to 1884 (publ. for the Proprietors of the Madras Christian College Magazine by Elliot Stock, London; dated November 29, 1884). (Diaries.)

Dec. 24—Dr. Anna B. Kingsford and Edward Maitland resign from the London Lodge (AK., II, pp. 221-24).

Dec. 27—Convention at Adyar. H. S. O. makes statement regarding H. P. B. and her desire for a lawsuit against Coulombs (.Letter from H. S. O. to F. Arundale, Dec. 31, 1884, in Theos., Sept., 1932, pp. 727-28) .

December—Committee, proposed by T. Subba Row, formed at Adyar to receive and direct further Esoteric Teachings and to transmit them to the Inner Group (London) and Branches. Masters consent to detail a special group of their Chelas to give material to this Committee through Subba Row and Damodar. Comm. composed of: H. S. Olcott, T. Subba Row, Mr. and Mrs. A. J. Cooper-Oakley, S. Ramaswami Iyer (Ransom, p. 206; letter from H. S. O. to F. Arundale, Dec. 31, 1884, in Theos., Sept., 1932, p. 728; also his letter of Jan. 7, 1885, *ibid.*, p. 729).

December—Formation at Adyar of a Committee of Defence (ODL., III, p. 192 ; Vania, p. 245) .

December—The Theosophist prints special notice signed by H. S. O. (dated Nov. 27) explaining delay in the publication of first installment of The Secret Doctrine, and stating that “the Introduction and First Chapter are in type.”

December—The Russkiy Vestnik (Russian Messenger), Moscow, publishes the first installment of H. P. B.'s Enigmatical Tribes of the Blue Hills (Vol. 174, December, 1884, pp. 639-73; cont. in Jan., Feb., Mch., and Apr., 1885).

December (?)—Major-General H. R. Morgan issues his Reply to a Report of an Examination by J. D. B. Gribble (Ootacamund: Ob. server's Press, 1884. 8vo.).

December ? —The S. P. R., London, issues its First (Confidential) Report on Phenomena and H. P. B.

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Jan. 2—Richard Hodgson examines H. P. B. re Coulomb letters (Diaries).

Jan. 3—R. Hodgson leaves for Madras to take the Coulomb side of the story. W. T. Brown leaves for San Francisco, after two years in India (Diaries).

Jan. 9—H. P. B. gets from Master M. the plan for her Secret Doctrine (ODL., III, pp. 199-200; Diaries).

Jan. 14—H. S. O. and C. W. Leadbeater sail for Burma on SS. Asia (Diaries; How, p. 132).

Jan. 28—H. S. O. recalled by dispatch from Damodar, at about 1:27 a.m., on acc. of H. P. B.'s very serious condition. Sails on the SS. Oriental; C. W. L. stays behind (ODL., III, p. 206; Diaries; How, pp. 137-38) .

Jan. 31—Date of H. P. B. 's Last Will and Testament. Original removed to the High Court of Judicature at Madras, August 30th, 1892.

February (or early March—Report of the Result of an Investigation into the charges against Madame Blavatsky, etc., issued by the General Council of The Theosophical Society. Dated January 27, 1885.

Feb. 5—H. P. B. in critical condition. H. S. O. arrives from Burma. Master M. comes and restores H. P. B. to relative health (the date may be uncertain by a day or two either way). (ODL., III, pp. 207-08; Diaries; How, p. 138; letter of H. S. O. to F. Arundale, Feb. 9, 1885, in Theos., Sept., 1932, p. 732; letter from H. P. B. to W. Q. Judge, Feb. 23, 1887; possibly How, pp. 152-55, where appearance of M. is described). Vide H. P. B.'s pencil note on pp. 325-326 of present volume.

Feb. (approx. 5th— Trouble from Hartmann and Lane-Fox, attempting to supercede Col. Olcott. H. P. B. is made to sign a paper she disavows later (she signed it on the 5th). (How, pp. 146-47, 14,8; ODL., III, 208, 218-19) .

Feb. 7—“Note from M. that upon H. P. B.'s dying the link between the T. S. and the Masters shall remain unbroken. This to quiet Subba Row and D. K. M. . . .” (Diaries). It would appear that Subba Row and Damodar had lost heart and were gravely worried about future of the T. S. (ODL., III, p. 209; letter of H. S. O. to F. Arundale, Feb. 9, 1885, in Thos., Sept., 1932, p. 732).

Feb. 11—H. S. O. returns to Rangoon; gets there on the 19th. (Diaries).

Feb. 23—Damodar leaves for Tibet; goes first to Calcutta on the SS. Clan Grant, intending to go thence to Darjiling. Accompanied to steamer by Hartmann (ODL., III, pp. 259-60; Hartmann's own footnote in The Path, Feb., 1896, p. 333).

February (end—Central Committee, Adyar, resigns (ODL., III, p. 213).

March (?)—Light on the Path, by Mabel Collins, published. H. P. B. does not see it until summer of 1886, when Arthur Gebhard gives a copy to her, after his return from America (Light, IX, June 8, 1889, p. 278) .

March 6—H. S. O. telegraphed to return again. Bad turn of affairs in conn. with Coulomb. Leaves the 11th, on the SS. Himalaya (Capt., Mr. Allen). (ODL., III, p. 214; How, pp. 141-42; Diaries.)

March 8—Damodar reaches Benares on his journey (ODL., III, p. 261) .

March 14—Under the direction of A. O. Hume, a small group consisting of himself, S. Raghunath Row, T. Subba Row, and others, meet and form a Resolution embodying a number of clauses distinctly contrary to the principles of the Society and subversive of its then existing set up. Suggestions amount to a complete re-organization of the Society along scientifico-philosophical lines, with complete disregard of both Col. Olcott and H. P. B. Ap. parently this “rebellion” dies down, and suggestions are not followed. (Ransom, 221-22).

March 17—F. G. Netherclift, London handwriting expert, issues his statement on the Blavatsky-Coulomb documents (Vania, pp. 295-96) .

March 19—H. S. O. returns to Adyar (Diaries).

March 21—Date of H. P. B.'s letter of resignation from position of Corresponding Secretary of the T. S., addressed to the General Council (Theos., VI., Suppl., May, 1885, p. 195; ODL., III, pp. 224-25) .

March 25—Richard Hodgson calls to say goodbye; expected to sail for England the next day (Diaries). Arrived in England April 16 (Vania, p. 252) .

March 28—Rumor concerning a threat of a suit by the Coulombs against General Morgan (ODL., III, p. 222; Diaries; ED., pp. 78-79).

March 29—H. P. B. hands in her resignation. Discusses plan to go abroad (ODL., III, p. 222; Diaries).

March 31—H. P. B. sails for Naples, accompanied by Miss Mary Flynn, Bawaji (Dharbagiri Nath), and Dr. Franz Hartmann. First on the SS. Tibre (Messageries Co.) to Colombo, Ceylon, and from there (April 6) on the SS. Pei Ho (ODL., III, p. 222; Diaries; Theos., VI, Suppl., May, 1885, p. 195; Now, pp. 147-48; letter of H. S. O. to F. Arundale, April 1, 1885, in Theos., October, 1932; H. P. B.'s letter to H. S. O., April 11, 1885).

March—Letter from H. P. B. to Judge N. D. Khandalawala, written while yet at Adyar, in which she says that she has “just refused” a contract of 40,000 francs a year from Katkoff, Editor of the Russkiy Vestnik, Moscow (Theos., Vol., XLVII, July, 1926, excerpts only).

April I—Damodar reaches Darjiling (ODL, III, p. 263).

April—While on her voyage to Naples, H. P. B. frequently gets on open sea many pages of MSS. for her Secret Doctrine in an occult manner (Vide letter of Dr. F. Hartmann to Mrs. Vera Johnston, June 2, 1893, in Rem., p. 109) .

April 7—H. S. O. submits measure to Council re formation of an Executive Committee (ODL., III, pp. 226-27; Ransom, p. 223) .

April 13—H. P. B. reaches Aden (her letter to H. S. O., April 11, 1885; Lloyd's of London records).

April 12—Local members of the General Council, T. S., meet at Adyar, upon H. S. O.'s invitation, to take resolution regarding the acceptance of H. P. B.'s resignation (ODL., III, p. 223; Theos., VI, Suppl., May, 1885, p. 195) .

April 13—Damodar leaves Darjiling for Tibet (ODL., III, p. 263).

April 14—H. S. O. writes Circular to Branches re H. P. B.'s retirement (Theos., VI, Suppl., May, 1885, p. 195).

April 18—General Council decides to finish rebuilding of the former “Shrine room” upstairs in Headquarters building (ODL., III, p. 246).

April 23—H. P. B. and party reach European shores. Land at Naples, Italy (Lloyd's of London records).

April 23—Last entry in Damodar's Diaries (ODL., III, p. 265).

April 24—H. P. B. and party arrive at Torre del Greco, Italy, stopping at Hôtel del Vesuvio (letter from her to V. Soloviov, in MPI, transl., pp. 118-20) .

May (early)—Mrs. Cooper-Oakley leaves India owing to health (ODL., III, p. 235) .

May 29—General meeting of the S. P. R.; Hodgson gives a summary of his conclusions after returning from Adyar; another meeting held June 24th (ED., p. 65; Vania, p. 252).

May 22—Approximate .time when Dr. F. Hartmann left Torre del Greco (MPI., traps., pp. 122-27).

June-July—H. P. B. remains in Torre del Greco; is in poor health, suffering from rheumatism.

June 24—Another meeting held by the S. P. R., at which Richard Hodgson reads part of his Report on H. P. B.'s phenomena. Charles Johnston present, and calls it a "fearful meeting." (Vide Johnston's address at the Convention of the T. S. in America, April, 1907, publ. in Theosophical Quarterly, New York, Vol. V, July, 190?).

July (?)—Sinnetts book Karma published (London: Chapman and Hall. 8vo). (LBS., p. 101.)

July (late)—H. P. B. decides to go to Germany. Is en a ed in writing Second Part of From the Caves and Jungles of Hindostan. V Soloviov about :to go to Switzerland (MPI., traps., pp. 130-31).

July (end)—V. Soloviov goes to St. Cergues, Switzerland; stops at Pension Delaigue (MPI., tr., pp. 131-32).

July (end)—H. P. B. leaves Italy for Wiirzburg, Germany; plans to take curative waters at Bad-Kissingen; .is going via Rome and Verona (MPI., tr., pp. 132-33) .

July (end)—H. P. B., Miss Flynn and Bawaji are in Rome about eight days; stay at Hôtel Anglo-Américain. Accepts Soloviov's invitation to stop at St. Cergues on her way to Germany (MPI., tr., p. 133).

July (end)—While in Rome, Dharbagiri Nath (Bawaji) goes to the Fort Sant' Angelo, and remains for more than an hour "in the hole" where Cagliostro is supposed to have been confined (LBS., No. xlvi, p. 110) .

August (first days)—H. P. B., Bawaji and Mary Flynn arrive at St. Cergues. Switzerland, and spend there some eight days. Mme. E. de Morsier there also (MPI., tr., pp. 133, 142). Miss Flynn soon leaves for England.

August 8—H. P. B. and Bawaji leave St. Cergues for Würzburg, stopping on the way in Lucerne. Accompanied by V. Soloviov who remains in Lucerne and intends going to Heidelberg (MPI., tr., p. 143; LBS., p. 106; H. P. B. 's letter to Exec. C. of T. S., Aug. 7, 1885).

August (soon after 12th)—H. P. B. and Bawaji reach Würzburg, Germany; take an apartment at 6 Ludwigstrasse. Met by Mr. and Mrs. Bergen from Sweden. Soon a Swiss maid, Louisa, arrives, who was hired at St. Cergues (Rem., p. 49; MPI, orig. ed., pp. 190-91) .

August (after middle)—V. Soloviov and sister-in-law arrive at Würzburg; stop at Hotel Rügmer; intend remain about a month (LBS., No. xlvii, p. 117; MPI, tr. p. 144).

September 1—Miss F. Arundale and Mohini come to Würzburg on a visit from London. So does H. P. B.'s aunt, Nadyezhda A. de Fadeyev. Bawaji goes to London with them (LBS., No. xlvi, p. 119 ; MPI, tr., pp. 172-73) .

September 7—Date of St. George Lane-Fox's letter to H. S. O. offering to buy The Theosophist. Controversy ensues very soon between H. P. B. and Col. Olcott on this subject. It comes to naught (ODL., III, pp. 322-23 ; LBS., pp. 324-25) .

September (early)—V. Soloviov leaves for Paris, via Strassburg. Intends to be back in St. Petersburg Oct. 1 (MPI., tr., p. 173).

September (?)—Five Years of Theosophy published (London: Reeves and Turner, 1885. 575 pp. Index). Seems to have been compiled by Mrs. L. L. Holloway and Mohini M. Chatterji (LBS., No. lvi. p. 134).

September (end)—Dr. F. Hartmann, Prof. C. W. Sellin, Dr. Wm. Hübbe-Schleiden and the Schmiechens, visiting H. P. B. at Würzburg. Franz Gebhard comes somewhat later (LBS., pp. 121, 244) .

September (late ?)—The Sinnetts visiting H. P. B. “The ‘Secret Doctrine’ was still untouched in September 1885, when my wife and I saw her in Germany...” (Inc., pp. 302-03).

October (early ?)—Countess Constance Wachtmeister leaves Sweden and goes to Elberfeld to visit the Gebhards, on her way to Italy (Rem., p. 16).

October 8 (approx.—H. P. B. seems to have written another Will; is going to have it translated into German and legalized; mentions many letters from Master K. H. as being in a box, etc. (LBS., No. lxxx, p. 196) .

October 10 (approx.—H. P. B. has a bad time with her heart; calls in a doctor; Hübbe-Schleiden there at the time (LBS., No. lvi, p. 133).

October 12—Date of Sinnett's letter to the Editor of Light, protesting action of the S. P. R. (OWP., p. 3) .

October 21—H. S. O. writes to H. P. B. stating that Subba Row threatens to resign from T. S. and take with him a number of others, if H. P. B. does not desist from trying to fight against the charges made, etc. (Theos., LIV, Jan., 1933, pp. 402-06; Ransom, p. 228).

October 28—H. P. B. writes to H. S. O., and is apparently engaged in the writing of *The Secret Doctrine* (ODL., III, p. 317).

October—November—Approximate time when Mohini got involved in some romantic trouble in London; this in turn involved H. P. B. and some legal proceedings ensued which came to nothing (ED., p. 86; several letters from C. Wachtmeister to A. P. Sinnett, in LBS., pp. 265-303; MPI, or. ed. only, pp. 209 ff.).

November 3—Date of Dr. Leon Oppenheimer's Medical Certificate regarding H. P. B.'s condition (ODL., III, 319). Same subject mentioned by H. S. O. in Diaries, entry of Nov. 13th.

November-December—Approx. period when V. Soloviov gathers data re H. P. B.'s early life in Russia (MPI., tr., pp. 174-75).

December (early—Countess C. Wachtmeister joins H. P. B. at Würzburg; got a wire from H. P. B. telling her to come (Rem., p. 18; LBS., p. 278) .

December 1—Announcement regarding severance of partnership between W. Q. Judge and Arthur Gebhard, as far as ownership of *The Path* magazine is concerned. Judge becomes sole owner and manager thereof (Path, I, p. 288).

December 27—At Convention in Adyar, H. S. O. suggests the formation of an Oriental Library; also tenders his resignation which is refused (Theos., VII, Suppl., January, 1886).

December—Official (Second) S. P. R. Report (200 pages) on H. P. B. and phenomena published in the Society's Proceedings (Vol. III, Part IX).

December 31—H. P. B. gets the S. P. R. Report from Prof. Sellin, "on New Year's Eve." (Rem., p. 25; letter from H. P. B. to H. S. O. Jan. 6, 1886) .

KEY TO ABBREVIATIONS

Affin.—Affinities: A Romance of To-day, by Mrs. Rosa C. Campbell-Praed. 2 vols. London: Richard Bentley & Sons, 1885, 8vo; G. Routledge & Sons, 1886.

AK—Anna Kingsford. Her Life, Letters, Diary and Work, by Edward Maitland. 2 vols. Ill. London: George Redway, 1896. 3rd ed., J. M. Watkins, 1913.

Blech—Contribution à L'Histoire de la Société Théosophique en France, Charles Blech. Paris: Éditions Adyar, 1933.

Coulomb—Some Account of my Association with Madame Blavatsky from 1872 to 1884; with a number of Additional Letters and a Full Explanation of the most Marvellous Theosophical Phenomena. Pamphlet by Mme. Emma Coulomb, published for the Proprietors of the Madras Christian College Magazine, by Elliot Stock, 62, Paternoster Row, London, E. C., 1885 [issued, ace. to Col. Olcott's Diaries, December 23, 1884] .

Diaries—The Diaries of Col. Henry S. Olcott, in the Adyar Archives.

ED—The Early Days of Theosophy in Europe, A. P. Sinnett. London: Theos. Publishing House, Ltd., 1922, 126 pp.

FRC—First Report of the Committee of the Society for Psychical Research Appointed to Investigate the Evidence for Marvellous Phenomena Offered by certain Members of The Theosophical Society. [Private and Confidential.] 130 pp. [December, 1884.]

Hastings—Defence of Madame Blavatsky, by Beatrice Hastings. Vols. I and II. Published by the author, Worthing, Sussex, England, 1937. 60 and 105 pp. resp.

Hodgson—"Report of the Committee Appointed to Investigate Phenomena Connected with The Theosophical Society," in the Proceedings of the Society for Psychical Research, Vol. III, Part IX, December, 1885, 200 pp., plates.

How—How Theosophy Came to Me, by The Rt. Rev. C. W. Leadbeater, Theos. Publ. House, Adyar, Madras, India, 1930.

Inc.—Incidents in the Life of Madame Blavatsky, A. P. Sinnett London: George Redway, 1886. xxii, 324 pp.

Journ.—Journal of The Theosophical Society, being a Supplement to The Theosophist, Madras, beginning with January, 1884, and running one year under that name.

Kingsland—The Real H. P. Blavatsky. A Study in Theosophy, and a Memoir of a Great Soul. William Kingsland. London: John M. Watkins, 1928. xiv, 322 pp.

LA—The Latest Attack on the Theosophical Society. Issued by the Council of the London Lodge. London: Printed by C. F. Roworth, 1884. 23 pp.

LBS—The Letters of H. P. Blavatsky to A. P. Sinnett, and Other Miscellaneous Letters. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

Light—A Journal of Psychical, Occult, and Mystical Research, edited by Stainton Moses ("M. A. Oxon."), London, 1881, etc.

LMW—Letters from the Masters of the Wisdom. Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. Ist Series, Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; firth ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp. —IIInd Series, Adyar: Theos. Publ. House, 1925; and Chicago: Theosophical Press, 1926.

Luc. —Lucifer, London, 1887, etc.

MG—My Guest--H. P. Blavatsky, by Francesca Arundale. Adyar: Theos. Publ. House, 1932.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K. H.) . Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 8th impression, Rider & Co., 1948.

MPI—A Modern Priestess of Isis. Abridged and Translated on behalf of the Society for Psychical Research from the Russian of Vsevolod S. Soloviov, by Walter Leaf, Litt.D., with Appendices. London: Longmans, Green, and Co., and New York: 15 East 16th St., 1895. —The original Russian work, entitled, *Sovremennaya zhritza Isidi*, appeared at St. Petersburg in 1893, and was issued in 2nd ed. by N. F. Mertz, 1904. It contained 342 pages, and was somewhat more complete than the English translation. —Originally, this material appeared serially in the *Russkiy Vestnik* (Russian Messenger), Vols. 218-220, 222-223, between Feb. and Dec., 1892.

ODL—Old Diary Leaves, Henry Steel Olcott. Third Series, 1883-1887. London: The Theos. Publishing Society; Madras: Office of The Theosophist, 1904.

OWP—The “Occult World Phenomena” and the Society for Psychical Research., A. P. Sinnett. With a Protest by Madame Blavatsky: London: George Redway, 1886. 60 pp.

PO—Practical Occultism. From the Private Letters of William Q. Judge. Edited by Arthur L. Conger. Theos. Univ. Press, Pasadena, Calif., 1951. 307 pp.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Rebus—Spiritualistic Weekly Journal in Russian, founded at St. Petersburg in 1882. Edited by Victor Pribitkov. Published on Sundays. Ceased publ. about 1917.

Rem.—Reminiscences of H. P. Blavatsky and “The Secret Doctrine.” Countess Constance Wachtmeister and Others. London: Theos. Publ. Society, 1893. 162 pp.

Report—Report of Observations Made during a Nine Months Stay at the Headquarters of The Theosophical Society at Adyar (Madras), India, by Dr. Franz Hartmann. Madras: Printed at the Scottish Press, by Graves, Cookson and Co., 1884. 60 pp.

Rpt. Inv.—Report of the Result of An Investigation into the Charges against Madame Blavatsky . . . by a Committee appointed for that purpose by the General Council of The Theosophical Society. Madras: The Theos. Soc., [February] 1885. 152 pp.

Theos.—The Theosophist, published at Madras, India, beginning with October, 1879. In Progress.

Vania—Madame H. P. Blavatsky. Her Occult Phenomena and the Society for Psychical Research, by K. F. Vania. Bombay, India: Sat Publishing Co., 1951, xiv, 488 pp.

Word, The—A Monthly Magazine devoted to Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity. Edited by H. W. Percival. New York: The Theos. Publishing Co. Vols. I-XXV, Oct., 1904—Sept., 1917.

1883

DECEMBER, 1883

HAVE WE TO LOWER THE FLAG OF TRUCE?

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 69-70]

[In this article reference is made to the famous “Kiddle Incident” involving an alleged plagiarism by Master K.H. from a discourse delivered by Henry Kiddle on the subject of “The Present Outlook of Spiritualism,” at a Spiritualistic Camp Meeting, at Lake Pleasant, August 15, 1880. A rather complete picture of this entire incident can be gathered by consulting A. P. Sinnett’s *The Occult World*, 1st American ed., Boston and New York: Houghton Mifflin Co., 1885, Appendix D; *The Mahatma Letters to A. P. Sinnett*, Letters VI and XCIII which complement each other; Henry Kiddle’s Letter to the Editor of *Light*, London, Vol. III, Sept. 1, 1883, p. 392; Sinnett’s reply to H. Kiddle, *Light*, III, Sept. 22, 1883, p. 424; H. S. Olcott’s article, “The Kiddle Mystery,” *Light*, III, Nov. 17, 1883, p. 504; T. Subba Row’s article, “Occult World—Happy Mr. Kiddle’s Discovery,” *The Theosophist*, V, December, 1883, pp. 86-87; Gen. H. R. Morgan’s article, “Mr. W. H. Harrison’s Delusions,” *The Theos.*, Suppl., Dec., 1883, pp. 29-31; and H.P.B.’s own references to this subject, such as those in *The Letters of H. P. Blavatsky to A. P. Sinnett*, Letters XXVII and XXIX, dated Sept. 27 and Nov. 17, 1883, respectively.—Compiler.]

The spiritualistic journals, with the honourable and solitary exception of the *Banner of Light*, lose no opportunity for effecting Quixotic thrusts in the direction of Theosophy. That they are made generally at random, and thus fall as harmless as the blows of the Knight of the Rueful countenance—is not from any want of benevolent intention in our generous friends. For several years we have borne their ill-natured remarks with theosophic forbearance and have never attacked either Spiritualism as a belief, or its adherents, with those few exceptional cases when we had to defend ourselves. Nor have we, though ourselves disbelievers in their orthodox tenets, been ever tempted to carry the war into the enemy’s country. In silence we pursued our work, expecting every earnest seeker of Truth to do the same.

Tolerant of their belief we hoped for the same tolerance on their part. But we were doomed to disappointment.

The achievements of the doughty champions of returning “Spirits” in their latest skirmishes against the “Brothers” and their humble agents—Colonel Olcott and H. P. Blavatsky, though amusingly absurd to our Fellows, are yet so calculated to hurt the feelings of the Hindu Members of our Society that we can no longer ignore the charges proffered. After receiving a number of letters from certain regular Chelas whom we have personally persuaded to co-operate with us, we are obliged, in due discharge of our duty, to enter the arena of controversy, under the penalty of having our silence construed into tacit consent. In the present instance we are moved to this course by sundry remarks in *Light* in connection with Mr. Kiddle’s fancied exposé of Mr. Sinnett’s “Guru” —who stands accused of having “appropriated” some stray sentences from a lecture by that new convert to Spiritualism!! It is not to defend the Mahatma however, or to explain the “mystery” of the parallel passages that we now enter the lists. To undertake the former would be irreverent presumption on our part, while the latter would require a full and entire explanation of “a deeply interesting psychological problem” as “A Student” fitly puts it in *Light*,—a task with which we are not so far entrusted. [We are glad, however, that others, in the present number, lift the veil considerably and disclose the mystery, as far as permitted—General Morgan for one.] As to our own intention it is simply to show the utter absurdity of the whole accusation, in whatever way and from whatsoever standpoint one may look at it. The whole question resolves itself into this:—

The letters to Mr. Sinnett were written either by a real living Mahatma, a personality quite distinct from Colonel Olcott and Madame Blavatsky; or, they are the production of the “two Occidental humourists” (a very mild way of putting it, by the bye) as suggested by the *St. James’ Gazette*. On either supposition the charge of plagiarism is the very height of the ridiculous, is “perfect nonsense,” as Mr. Sinnett justly remarks.

To suspect the writer of such letters, the Teacher of such a grand system of philosophy (even in its simple outlines, so far) of plagiarizing a few stray sentences from a very indifferent lecture, remarkable for nothing but its correct English, is an insanely absurd improbability. Upon the other hypothesis, even if ground be granted to it sufficiently firm to enable it to raise its head, the charge becomes, if possible, more untenable still. If the “two Occidental humourists” were capable of evolving from their inner consciousness the grand doctrines, now outlined in Esoteric Buddhism—a system of philosophy which is receiving (thanks to the intense activity created among all religious thinkers in the East by the revelations of our Mahatmas through Mr. Sinnett) daily corroboration from the esoteric doctrines of Hinduism, Zoroastrianism and even Judaism—as some Hebrew Kabalists are preparing to prove—surely such clever philosophers and scholars ought to be credited with some grains at least of common sense. But where, we ask, was that common sense at the time of forging (for such is the proper term) those “bogus letters,” if any of the said “two humourists” turned for a few stray sentences to the Banner of Light,—the most widely known spiritualistic organ in America, read, perhaps, by 100 thousand of believers! One need have been no great genius or prophet to have felt sure that detection would follow immediately upon any such plagiarism; that the chances were a hundred to one that the “parallel passages” would at once be detected, the more especially as some of Mr. Sinnett’s friends who had access to the letters were spiritualists and probable readers of the Banner of Light. It is preposterous, therefore, to connect such insane actions with any one outside a lunatic asylum. Thus it becomes evident that our generous opponents are not very particular as to the nature of the weapons wherewith an unsympathetic rival is attacked, and still more clear that none of their offered theories can ever be made to fit the present case.

Whatever the final result of the ado created, meanwhile we are forced to perform a very disagreeable task.

It is not the personalities in which our opponents have so freely indulged of late that induces us to lower the flag of truce which we have hitherto presented to the spiritualists, but simply the impossibility to refuse to insert a number of letters on this subject which are pouring in upon us from all sides. Space does not permit our publishing them all, but the most important ones are given elsewhere. We have sought to help the world to comprehend some important psychological problems, but instead of doing good, we have, it appears, committed a sin. We find we have gone too far, and are now reaping the just reward of giving to the world what it is not prepared to receive. Warning to this effect was offered though never accepted, as the author of Esoteric Buddhism is well aware of; and the result is, that we now find ourselves in the midst of two fires. It will be seen from the letters we have mentioned how we are traduced and reproached by both friends and enemies. Well, we must try and survive the storm. Yet, while the most low and vulgar personal jokes, the most scurrilous and unmerited abuse and slander for several years running in the “high-toned” Anglo-Indian and English journals have left us alive; and the pious fibs and incessantly repeated calumnies,—the outcome of odium theologicum—in the missionary organs have failed to annihilate us; and even the constant innuendoes and venomous remarks scattered against the theosophists in the friendly spiritualistic journals, have done no more than destroy for a few brief minutes our natural placidity, the reproaches we are now receiving are of a far more serious nature. So long as the thousand and one false charges, one more absurd than the other, were brought against us, we could afford to despise and even laugh at them. But since we feel that the reproofs poured on us by brother-chelas are neither unjust nor unmerited, we have but to bow our head and receive the castigation with unfeigned humility. *Mea culpa!* is what we shall have to repeat, we fear, to the end of our life-journey. We have sinned heavily, and we now reap the fruits of our well-meant and kindly-intentioned but still a grievous indiscretion.

Some of our theosophists, the most prominent, will have to share with us the just reproaches. May they feel as much and as sincerely as we do that they deserve them, and that they were the first to have a hand in, and to profit by, the desecration we now stand accused of!

[In speaking of strictures and protests received from brother-chelas, H.P.B. means among others, an Open Letter addressed to herself by Rama Sourindro Gargya Deva, one of the high probationary chelas, and published in the same December, 1883, issue of *The Theosophist*, pp. 80-81, under the title of "Himalayan and Other Mahatmas." It was written from Darjeeling in November, 1883. This Open Letter shows by its forceful and direct language the uncompromising attitude of some, if not of all, Chelas of the time, in regard to what appeared to them to be an unforgivable desecration of the names and characters of their Teachers, by those who, according to their views, were constitutionally unable to understand true occultism.—Compiler.]

**FOOTNOTE TO "DISCRIMINATION
OF SPIRIT AND NOT-SPIRIT"**

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 72-74]

[Mohini M. Chatterji, F.T.S., translates from the original Sanskrit Śamkarâchârya's celebrated Synopsis of Vedântism, entitled *Âtmânâtma-Viveka*. The text contains the following passage, in question-and-answer form: "Q. What is vach? —A. That which transcends speech, in which speech resides, and which is located in eight different centres and has the power of speech." To this H. P. B. appends the following footnote:]

The secret commentaries say seven; for it does not separate the lips into the "upper" and "nether" lips. And, it adds to the seven centres the seven passages in the head connected with, and affected by, vach; namely—the mouth, the two eyes, the two nostrils and the two ears. "The left ear, eye and nostril being the messengers of the right side of the head; the right ear, eye and nostril—those of the left side." Now this is purely scientific. The latest discoveries and conclusions of modern physiology have shown that the power or the faculty of human speech is located in the third frontal cavity of the left hemisphere of the brain.

On the other hand, it is a well known fact that the nerve tissues inter-cross each other (decussate) in the brain in such a way that the motions of our left extremities are governed by the right hemisphere, while the motions of our right-hand limbs are subject to the left hemisphere of the brain.

EDITOR'S NOTE TO "THE BHATTAH MIRRORS"

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 72-74]

[This Note is appended to a rather long excerpt from Col. Stephen Fraser's Twelve Years in India, describing his experiences with the "Muntra Wallahs," a sect of Mohammedan magicians, and their Magic Mirrors. A vivid description is given of their incantations and rituals connected with the preparation of the magic substance which they use to smear certain pieces of glass. Col. Fraser describes various scenes he saw in these mirrors, and how they coincided with events taking place in far off countries, or still to occur in the future.]

EDITOR'S NOTE.—This curious passage found in the Memoirs of Col. S. Fraser, and transcribed for our journal by our brother, Mr. P. Davidson (Banchory, Scotland) is republished for good reasons. First, to show that but about two dozens of years ago (namely, before the Mutiny), no English gentleman was afraid of being laughed at for telling the truth—however wonderful and, as in this case, incredible and unscientific in the eyes of the profane. Secondly, with an eye to the considerable number of overwise (in their conceit, of course) European critics (many of them Spiritualists with a firm belief in their materializing grandes dames and relatives) of Isis and The Theosophist, we shall not miss this good opportunity of turning the tables upon them. To do it we have but to oppose to some narratives of eye-witnesses given in Isis, and so vehemently cried down on the ground "of their inaccuracy" those of Col. Fraser, an author who "clearly and distinctly affirms, on the hitherto unsullied honor of an English gentleman, and a Colonel in Her Majesty's service" that he was an eye-witness to all the wonders he relates above.

Indeed, the strange confusion in the above accounts between a “Sheik” (who can be but a Mohammedan) and a Brahman, is by itself highly instructive. It shows that even a comparatively long residence (twelve years) in India, and a Colonel’s commission in H. M.’s Army does not procure immunity from blunders in connection with the mystic side of India. Nevertheless, Col. Fraser, whose veracity as to magicians and their psychological phenomena seen by himself is as unimpeachable as his blundering with regard to mystic names and things is self-evident—was never, to our knowledge either doubted or publicly traduced as a liar? Even the undeniable inaccuracies of a Colonel in “Her Majesty’s Army” become “probable facts,” while plain and accurate statements of realities and truth when given out by a foreigner—have to be not only doubted but publicly set down without investigation as deliberate falsehoods. What can the author mean, when speaking of the “Sebeiyeh” dance, the Brahman “Sheik,” the fire of the Garoonahs (?!) or the “Ardom who begat the Universe”? All of these words are unknown and un-Brahmanical. Yet from the substance of the narrative however muddled up, we know who are the members of that “renowned Brotherhood of Mystics, Philosophers and Magicians.” They are a Fraternity of true magicians, now disbanded and so widely scattered about the country as to be virtually extinct. They are “left-hand” adepts, Mohammedans belonging nominally to the sect of the Wahabees, who learned throughout centuries their magical art (or rather added to the knowledge brought by their ancestors from Arabia and Central Asia), from the Tantrikas of Eastern Bengal and Assam. That part of the country has been famous for its magic and sorcery from a very remote period of antiquity. In the Mahabharata, we read of a fight between Sri Krishna and the king of the Magicians, Anusalva, to the utter discomfiture of the latter.

The proximity of the Dugpas of Bhootan and the neighboring hill-tribes, famous for their sorcery and magical practices, has had a good share in the growth of the black arts in those parts of the country. To this day their fame survives in Bengal; Kamarupa in Assam is still an enchanted city to the many. But the manufacturers of the “Bhattah Mirrors” are not regular practitioners of Black magic. The knowledge they have acquired by the “left-hand” path is used for good or bad purposes according to the inclination of the practitioner. It is a curious feature in the mystic sects of Indian Mussulmans that they always make a jumble of Mohammedanism and Hinduism in their rites and ceremonies. Their magical formulae we know are partly in Arabic or rather its dialects in India and in Sanskrit, or one of its living representatives; the Hindu Gods and Goddesses are also freely invoked therein. The whole account of Col. Fraser, with the exception of inaccuracies above adverted to, is substantially correct. But at the same time it is but proper that attention should be called to his blunders, for otherwise the statements of any well-informed writer—especially a foreigner, if clashing with those of any of the numerous authors of the stamp of Col. Fraser, will render the former liable to be set down as “an impostor or charlatan”—the latter epithets having now become the most aromatic flowers of rhetoric of the leading representatives of the English Press.

THE GOD-IDEA

Babu Raj Narain Bose

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 75-76]

I deem it necessary to reply to some of your remarks on my letter published in The Theosophist for the current month.

You say, “Since few of us have identical beliefs and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed. . . ., the result is, sectarianism is ever kept alive.” To this my reply is: Let every religionist preach his own religion, and that which is the truest religion is sure to prevail.

If religion be preached according to my plan, there would be different sects but no sectarian animosity. As different men have got different countenances, so there must always be different religious sects in this world. That cannot be helped.

You say: “Would our Atheists be welcome in the Brahma Mandirs?” I say no, because Atheism is no religion. It is the negation of belief. Any religionist who would discourse upon general religion would certainly be welcome.

You say that you do not propagate your religious opinions, and that you give out your views on the subject of religion only when challenged to do so. Granted. But do you not endeavor to prevail upon people to believe in Occultism and the existence of Spirit? If you do not do so, what is the use of these Theosophical Societies? Is not this a kind of religious propagation?* Does it not lead sometimes to angry discussion like other kinds of religious propagation?

I have not the returns of the last census of Bombay at hand, nor is it easy to lay hold of them in this out-of-the-way place. Will you therefore kindly inform me of the number only of Theists in that city whom, poor men! you have put in the same category with Christians, and the percentage of crime committed by them as compared with orthodox Hindus.

You believe in a “living God in man himself,” a “divine indweller,” a “divine Presence” and not a God outside of man himself. This, as far as I understand, means that you believe in the Eternal and All-pervading Principle manifesting itself in a personal and therefore a worshipable form in the human soul. You charge us, Theists, with believing in Existence and not Presence, and represent that you, believers in the human soul as God, are real believers in the Presence. To this I answer that we go further than you in believing in Presence. We believe in a soul of the soul, in a being in whom the soul or spirit lives, moves and has its being,† in a Sarvabhutântarâtma,

* We join issue with our respected friend here; followers of all religions can be and have always counted among their numbers students of the subject in question, namely:—Occultism.—Ed.

† We are forced to reply to our venerable friend that if the Theists claim to go “further,” the Theosophists (of that school, at any rate, to which the writer belongs) claim to go deeper. Rejecting all Externals as true guides, they accept but the Internal, the invisible, the never to be described by any adjective or human qualification. And going deeper they reject the idea of “the soul of the soul”— anima; from which the word animal is derived.

or Inner Soul of all things as preached by our venerable Upanishads.* This we call God. He is as much the life of the soul or spirit as of the physical world. He is the life of life and the soul of the soul and is immanent to all things. He is the Spirit of Spirit, the Perfect Spirit on whom this imperfect spirit of ours always depends for its existence. That the imperfect depends always on the perfect is an axiomatic truth.

For us there is no over-soul or under-soul; but only ONE—substance: the last word being used in the sense Spinoza attached to it; calling it the ONE Existence, we cannot limit its significance and dwarf it to the qualification “over”; but we apply it to the universal, ubiquitous Presence, rejecting the word ‘Being,’ and replacing it with “All-Being.” Our Deity as the “God” of Spinoza and of the true Adwaitee—neither thinks, nor creates, for it is All-thought and All-creation. We say with Spinoza—who repeated in another key but what the Esoteric doctrine of the Upanishads teaches: ‘Extension is visible Thought; Thought is invisible Extension.’ For Theosophists of our school the Deity is a UNITY in which all other units in their infinite variety merge and from which they are indistinguishable— except in the prism of theistic Maya. The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal BEING, the Theosophist declares with Heraclitus, as quoted by a modern author, that the ONE Absolute is not Being—but becoming: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving, and breathing even during its long Pralayaic Sleep.—Ed.

* It is easy to prove that the Upanishads do not teach belief in a personal God—with humanly conceived attributes, etc. Iswar is not mentioned in the Upanishads as a personal noun. On the other hand we see Guhya Adeśa, the strictest preservation of the secrecy of the doctrines, constantly urged, the Upanishads, showing in their very name that the doctrines taught were never revealed but to the Initiates.

You say that Theosophy is the informing life of every religion. How can it be so when its principal article of belief is that God is impersonal and has no gunas or attributes? * The belief in one Personal God or Theism is the informing soul of every religion. Every religion recognizes a Personal Divinity—I observe that men, who do not believe in God, are led as it were by a curse of Nature to substitute infinitely less worthy objects of reverence or adoration in His place such as Humanity—as is the case with Positivists, departed Spirits—as is the case with some Spiritualists, or Human Reason or Logos†—as is the case with you, Theosophists.

You say that the Adi Brahmo Samaj movement has not succeeded, because the principal members of the Samaj have not the Yoga power. I need tell you that these members believe that the highest Yoga is the concentration of mind upon God even amidst the transaction of worldly affairs. This Yoga has been illustrated by a sloka given in my “Superiority of Hinduism,” containing the beautiful comparison of the real yogi to a female dancer with a pitcher full of water upon her head, singing and dancing according to the strictest rules of music, but still preventing the pitcher from falling down. This best of all yogas, the real Raj yoga, is to be attained by long practice requiring constant and tremendous exercise of will-power as was done by Rajah Janaka.

At the very outset the seeker after knowledge of Brahma is enjoined to repair to a guru (tad vijijñâsaratham sa guru mevâvigachchet), which is simply unmeaning if a literal interpretation of the text was capable of conveying the intended sense. This quotation from the Upanishad, we may add, is adopted by the Brahmos of the Adi Samaj and finds a place in their Brahma Dharma Grantha, compiled by the Pradhanacharya.—Ed.

* We may be allowed to point out that we do not maintain that Parabrahm is absolutely without any guna, for Presence itself is a guna, but that it is beyond the three gunas—Sattva, Rajas and Tamas.—Ed.

† When the term Logos, Verbum, Vach, the mystic divine voice of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion. Logos was never human reason with us.—Ed.

But do not think, therefore, that I do not believe in theosophic yoga apart from its, what I think, unnatural alliance with Agnosticism or Buddhism. Theosophic yoga has its use.* It enables us to show that the people of Asia are possessed of scientific knowledge to which European science is as nothing. I cannot disbelieve in the marvellous effects of such yoga. I cannot discredit the testimony on this point of such honest and intelligent individuals as yourself, Messrs. Hume, Sinnett and Olcott, Captain Osborne and Col. Wade who lived in the Court of Runjeet Sing and my personal friend, Babu Akshaya Kumar Datta, former Editor of the *Tatvabodhini Patrika*, who collected with so much care the evidence about the Sunderban yogi. I admit the importance of theosophic yoga, but it would prove a calamity to India if it lead to a general exodus of most of our best men to the jungles. It would be adding another serious evil to those under which India is already groaning. I think the highest yoga is best practised at home.

With reference to your allusion to the supposed future of the *Adi Brahmo Samaj*† movement, allow me to inform you that the *Adi Brahmo Samaj* is no organized church like the *Brahmo Samaj* of India or the *Sadharan Brahmo Samaj* and has no muster roll of members. All educated men, who believe in a formless God, but yet do not think it proper to wound the feelings of parents and other dear relatives by diverging widely from prevailing customs and usages,

* We are afraid some misapprehension exists in our correspondent's mind as to what "Theosophic Yoga" is. Rajah Janaka was a Theosophic Yogi. See in this connection Sankara's Commentaries on *Bhagavad-Gîtâ*.—Ed.

† Our esteemed correspondent misunderstands us. We never spoke of the "*Adi Brahmo Samaj*," of which we know next to nothing, but of the spurious *Brahmo Samaj* calling itself *New Dispensation* where all is to be taken on faith and the *Universal Infallibility* is claimed to have taken its *Headquarters* in the person of *Babu Keshub Chunder Sen* who has now come to comparing himself publicly—nay with identifying himself—with *Jesus Christ*. Again—the *Sadharan Brahmo Samaj*, a body whose members—all those we have met, at any rate—scoff at the idea of yoga powers and laugh at the word phenomenon.—Ed.

are members of the Adi Brahma Samaj.* They form a very considerable section of the community. The orthodox Hari Sabhas of Bengal have been evidently affected by the influence of the Adi Brahma Samaj. Their proceedings are now-a-days held according to its model, and the discourses delivered in them are gradually becoming more and more theistic than before.

My health does not unfortunately permit me to continue this very interesting discussion further. I therefore conclude it on my part with this letter.

DEOGARH, August 10th, 1883.

* Are we to understand that when the “parents and other dear relations” of the present generation will drop off the scene, the Adi Brahma Samaj will itself drop off the sphere of activity as an effete anachronism?—Ed.

FOOTNOTES TO “YOGA AND KALPA”

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 77-79]

We fully appreciate the kindly feeling in which we are referred to in the following article. But there should be a limit even to sincerely-felt expressions. We have no desire of following in the steps of Babu Keshub C. Sen and never have or will lay claims to being classed with Sadhus or Gurus, “who have attained the whole truth,” least of all with “gods.” We warn our kind Brother: too much of enthusiasm degenerates generally into fanaticism.

[“Others believe that the administration of certain Kalpas or of particular preparation or compounds of them will give one the power to sustain his body, through all eternity, without destruction or decay.”]

This, the Mahatmas deny most emphatically. To make one and the same body last eternally, i.e., to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though per se perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable.

["Respiration and diet . . . cannot . . . give body that eternal immortality which, I believe, is an essential requisite of Yogic success, and which Agastya Bhagavan says, can be secured only by Kalpa administration accompanied by Raja Yoga."] What Agastya Bhagavan meant was not the eternal duration of any physical body, but of the inner, divine man in his individuality; and thus by avoiding reincarnations in other personalities, the unbroken preservation of one's own higher personality. This may be reached only by such great adepts as he was himself.

[" . . . one may thus live crores of Yugas."] Not quite so. "Crores of Yugas" in one's self-conscious "inner self," not in one and the same physical body.

[Agastya speaks of "the seven times born Brahma Garbha"] When Mr. Sinnett's Esoteric Buddhism, and "Fragments of Occult Truth" are read and comprehended, it will be easy to understand that the "seven births" or transformations refer to the seven births in the seven root races. Every such birth being the key-note struck for other and subsequent births in sub-races, each key-note resounding in a higher key than the preceding one on the scale of tones; or, in other words, every new root-birth carrying the individuality higher and higher until it reaches the seventh root-race, which will bring man finally to the highest, eternal Buddhahood or "Brahma Garbha" in a degree corresponding to that he will have acquired by his enlightenment during his lives on earth.

[Agastya further says: "In the beginning it was light. In its fiery next birth it became blue. In its mysterious third, it became red. In the fourth it got heated and became white. Springing then, it became yellow. In its next birth its color was that of the feathery peacock. In its seventh and last, it became, indeed, an egg-colored crystal."]

The meaning of this is simple enough to him who has studied the theory of rebirths in the Esoteric doctrine. This gradation and change of colours refers to our physical and moral constitution on (a) the various seven planets and (b) in the seven root races.

Planet A, corresponds to pure light—the essence of man’s primeval body when he is all spiritual; on planet B man becomes objective—assumes definite colour; on C, he becomes still more physical—hence red, the red-earth or Adam Kadmon, being the material acquired by the monad in the preceding world prior to being developed as man—on this Earth; on planet D, white, the colour containing an equal proportion of spirit and matter; on E, he is yellow—(relating to the Yogi’s robe) more spiritual; on F, he is fast approaching “the peacock” colour, that bird being the emblem and vahana of Saraswati, the goddess of universal occult wisdom; while in the seventh and last birth man’s aura is compared to that of an egg-coloured crystal—pure crystalline, purity being the attribute of God-Man.

[The writer hopes that with the help of H. P. B. he will be brought some day face to face with the Mahatmas.] This does not depend on us, but on the writer himself. We can help him in the esoteric interpretation of that which he seems to understand quite exoterically as far as we ourselves know. But we can give no promise on behalf of our Mahatmas.

ADEPTS AND POLITICS

By Chhabigram Dolatram (Dikshita)

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 79-80]

The perusal of an article headed “The Adepts in America in 1776,” published in the October number of The Theosophist,* has suggested the following doubts, which, on account of the extraordinary felicities of personal communication, which you seem to claim with the Adepts, you are specially fitted to solve. The article is no doubt written on his own responsibility by the writer, who is particularly careful to inform his readers that his statements have been made “without the knowledge and consent—as far as he knows—of the Adepts.” The views advanced, however, fall in entirely with those held in general by the Theosophical Society, and the Editor of The Theosophist is the sole authority on a subject of this sort.

* [This article was published in The Theos., Vol. V, No. 1(49), October, 1883, pp. 16-17. It is signed by “An Ex-Asiatic,” which was one of the pseudonyms of William Quan Judge. It is dated at New York, June 25th, 1883.—Comp.]

The gist of the article referred to above is contained in the concluding paragraph. It seems to create the impression that the Adepts, as a natural consequence of their universal sympathy for the well-being of the human race, participated in the great American Revolution and brought about its happy results through, as it were, the medium of Washington and others. In short, it is intended to say that Thomas Paine, Brother (?) Benjamin (by the by, history has kept us entirely in the dark about his connection with Theosophy) and a host of other leaders of this Revolution worked in the particular manner, they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. In fact the article means that the necessity of a Revolution in America, and, for the matter of that, a rough plan of all the subsequent operations, were preconceived in the minds of these Mahatmas long before the so-called Freemason brothers had an earthly existence. The principle involved, evidently, seems to be that the first conception of all such Revolutions, as are, in the opinion of the writer, in their ultimate results, beneficial to humanity, and the subsequent selection of human agency for working them out, have invariably had their first origin in the laudable solicitude of the Adepts for the progress of humanity.

Will the writer, therefore, or the Editor, undergo a little trouble to satisfy our curiosity, which a perusal of the article very naturally raised as to the part which the Adepts took in the English Revolution of 1649? Was President Bradshaw, who, in a self-constituted Court of Justice, tried and condemned to death, his lawful sovereign Charles I, under the celestial influence of the Mahatmas, as Citizen Paine subsequently was?

Was Cromwell then no more than a mere puppet dancing to the pulls of the string, which the Adepts, of course, kept in their own hands? Why were they, poor souls, who did everything but in strict obedience to the inward dictates of superior spirits, allowed, then, by the all-powerful Adepts to suffer the indignity of having their dead remains (may they rest in peace!) disinterred and hanged by the public executioner ?

The French Revolution of 1789, too, which has been fruitful of such vast consequences, could, by no means, be conceived to have taken place without the Adepts having lent a powerful helping hand to it Citizen Paine had no doubt long since been prepared for the work; but it was to Danton, Robespierre and Marat, who have acquired so world-wide a notoriety by their deeds, and to whose influence the French Revolution is chiefly indebted for the turn it subsequently took, that the Mahatmas must have turned with a peculiar feeling of gratification as a set of instruments incomparably superior to Paine, Washington and all the other American Revolutionists. Will you, then, enlighten us how much of this rare inspiration, under which they acted, they owed to the Mahatmas?

Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? It cannot, I think, adopting the line of arguments the writer has adopted, be denied that all these revolutions have been brought about by, and the agents employed in them have been mere instruments in the hands of, these Mahatmas. It is said, of course, as a proof of the actual share the Mahatmas had in the work, that Thomas Paine saw or at least thought he saw “a vast scene opening before him,” and in another place that “some thoughts bolt into the mind of their own accord.” If these simple things are sufficient to entitle Paine to a claim to supernatural visitations, is it unreasonable to argue that Lord Byron was also actuated by the same benign influence when he, with a self-abandonment of worldly comforts and conveniences, and a voluntary submission to physical hardships and privations which merit the highest praise, repaired to Greece to take an active part in the work of its liberation and at last died amidst the swamps of Missolonghi? How far this is correct you alone are in a position to say, as you alone enjoy a familiar intimacy with the Mahatmas.

To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time appeared in your very interesting journal in proof of the existence of the Mahatmas, have failed to bring convictions home to me.

BROACH

27th October, 1883.

EDITOR'S NOTE.—Our Journal is open to the personal views of every Theosophist “in good standing,” provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that “the views advanced fall in entirely with those held in general by the Theosophical Society?” The Editor of this periodical for one disagrees entirely with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially.

If any Adepts have influenced Washington or brought about the great American Revolution, it was not the “Tibetan Mahatmas” at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a personal one, that several Brothers of the Rosie Cross—or “Rosicrucians,” so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the “Ex-Asiatic” who premises by saying that his statements are made entirely upon his own personal responsibility settles this question from the first. He refers to Adepts in general and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or “Brother Benjamin” as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706), died on the 17th (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century—as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being “alone to enjoy or claim the extraordinary felicities of personal communication with the Adepts”]

—would believe for one moment that any of the cruel, blood-thirsty heroes the—regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article “The Adepts in America in 1776,” are a little too far-fetched by our imaginative correspondent. President Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the “lower Jehovah” of the Old Testament—the Mahatma and Paramatma, or the “personal” god of Calvin and those Puritans who burnt to the greater glory of their deity—“ever ready for a bribe of blood to aid the foulest cause”* alleged witches and heretics by hundreds of thousands. Surely it is not the living Mahatmas but “the Biblical one living God,” he who, thousands of years ago, had inspired Jephthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul “in the hill before the Lord”; and who again in our own age had moved Guiteau to shoot President Garfield that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the Memoirs of those days that the French Revolution is due to one Adept. It is that mysterious personage, now conveniently classed with other “historical charlatans” (i. e. great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the “elect, and the Lord’s anointed.” And we know also that among the Carbonari—the precursors and pioneers of Garibaldi there was more than one Freemason deeply versed in occult sciences and Rosicrucianism.

* See The Keys of the Creeds, by a Roman Catholic Priest

To infer from the article that a claim is laid down for Paine “to supernatural visitors” is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America, who firmly believe in disembodied visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of supernatural visitors. We leave this to the orthodox followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, “have failed to bring conviction home” to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he believes in, or to those whom we personally know—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, “I, the Lord create evil,” the Mahatma answers—“I, the Initiate try to counteract and destroy it.”

[William Quan Judge published a brief answer to C. Dolatram’s letter in *The Theosophist*, Vol. V, No. 9(57), June, 1884, p. 223. It is signed with his pseudonym “Ex-Asiatic.”—Comp.]

FOOTNOTE TO “PSYCHO-PHYSIOLOGICAL NOTES”

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, pp. 81-83]

[The writer, Dr. Alexander Wilder, F.T.S., says: “Another theory grew out of this; that there is an animal spirit generated in the blood. Many believe it now; and it seems to be the doctrine of the Books of Moses. ‘The life of the flesh is in the blood,’ we are told in the English version of Leviticus.” To this H.P.B. Comments :]

This theory and belief is an echo from the Sanctuaries of the initiated hierophants. It is not “an animal spirit generated in the blood” but blood itself is one of the innumerable states of that Spirit or the One Life of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood.

**COMMENT ON “THE HIMALAYAN BROTHERS—
DO THEY EXIST?”**

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 83-86]

[The article to which the present Comment is appended is by Mohini Mohun Chatterji, F.T.S., and is one of the most important contributions to the early Theosophist. It places before the reader two entirely independent accounts of the actual existence of the Adept known under the name of Koot-Hoomi, or Koothumi. One of these accounts is by a Tibetan peddler at Darjeeling, and the other by a young Brahmachârin at Dehra-Dun. This evidence was gathered by the writer in October and November, 1882, prior to his own personal experience along similar lines, regarding which, he says, he has no right to speak in public. Both testimonies mention a group of disciples known as the Koothoompas, meaning “men of Koot-Hoomi.”

The evidence of the Brahmachârin is corroborated from an entirely different source in the same issue of The Theosophist, namely in the letter entitled “Existence of the Himalayan Mahatmas,” to which H. P. B. attached an editorial note. See further in the present volume.

Mohini M. Chatterji’s article was written on instructions from Master K.H., who was his Teacher. In a letter whose original is in the Adyar Archives, Master K. H. writes to Mohini as follows:

“I want you, my dear boy, to write an account for the Theosophist, of what the pedlar said, and the Dehra Brahmacharia. Make it as strong as you can, and have all the witnesses at Darjeeling and Dehra. But the name is written Kuthoompa (disciples of Kut-hoomi) tho’ pronounced Kethoomba. Write and send it to Upasika, Allahabad.”

Upâsika, meaning female disciple, stands for H. P. Blavatsky. The letter from which the above quotation is taken was received in November, 1882, and can be found in Letters From the Masters of the Wisdom, Second Series, Transcribed and Annotated by C. Jinarâjadâsa, Adyar: Theos. Publ. House, 1925.

It would appear that Mohini’s account was not published at the time owing to the fact that another account, namely, by S. Ramaswamier, appeared in The Theosophist (see below). Its publication was delayed until December, 1883.

In connection with the above, the student’s attention is invited to two other articles of great importance, both to be found in The Theosophist:

“How a ‘Chela’ Found His ‘Guru,’” by S. Ramaswamier, F.T.S. (Vol. IV, No. 3, December, 1882, pp. 67-69), and “A Great Riddle Solved,” by Damodar K. Mavalankar, F.T.S. (Vol. V, Nos. 3-4, December-January, 1883-1884, pp. 61-62.)

H. P. B.’s Comment on the article by Mohini M. Chatterji is as follows.—
Compiler.]

EDITOR’S NOTE.—Secondary evidence is no longer necessary. On November the 20th at 10 A.M. two telegrams were received by us, dated Lahore, one from Colonel Olcott, who notified us that he had been visited in person by Mahatma “K. H.” on the preceding night; and the other—from Mr. W. T. Brown, F.T.S. of the “London Lodge,” Theosophical Society, in these words: “Visited early this morning by Mahatma K. H. who left me a silk handkerchief as a memorial, etc.!” and today 22nd having telegraphed to both those gentlemen for permission to announce the long expected event in *The Theosophist*, we received an answer that not only could “Master’s visit be mentioned,” but that our President, Mr. Brown, and Mr. Damodar “had another call last night near their tent, the Master being accompanied in flesh and body by brother Djual Khool.” Unless Mr. W. T. Brown, to complete the trio, be classed by our Spiritualistic friends also among the “Occidental Humourists,” the question as to real existence of the Mahatma, is pretty well settled now. One witness may be mistaken as to facts, and even a doubt may be cast upon the evidence of two witnesses. But when it comes to the testimony of three or more witnesses speaking to a fact that occurred in their presence doubt would become absurd even in a Court of Justice. We have not yet received the particulars, but since we have been notified that Mahatma K. H. on his way to Siam would most likely pass via Madras in a week or so, we have every reason to suppose that our President and Mr. Brown saw the real, living body, not merely as before—the astral form of the Master.

[During his first visit to Col. Olcott and W. T. Brown, in the early morning of November 20th, 1883, Master K.H. left a letter with each one of them. We find in Col. Olcott’s Diaries the following entry on that particular date:

“1.55 a.m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown’s compartment and integrated another note in his hand (Brown’s). He spoke to me. Was sent by Maha Chohan.”

The letter received by H. S. Olcott on this occasion is preserved in the Archives at Adyar. To it is attached a slip of paper with the following notation in Col. Olcott’s handwriting:

“Letter to H.S.O. formed in his own hand by Master K.H. during a night visit to him, in his camp on the Maidan outside Lahore. (See O.D.L.)”

It is probable that Col. Olcott attached this slip at some later date, as he refers in it to his Old Diary Leaves written some years after. His account, as given in this work (III Series, pp. 36-38) is as follows:

“I was sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on an open plain, and beyond the protection of the Lahore police, my first animal instinct was to protect myself from a possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustani who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one who might be attacked the next moment and have to defend his life. But the next instant a kind, sweet voice said: “Do you not know me? Do you not remember me?” It was the voice of the Master K. H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his divinely benignant face by the light of the lamp that burned on a packing-case at his back. Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my forehead, uttered a blessing, and left my half of the large tent to visit Mr. W. T. Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms. When I had time to pay attention to myself, I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it, was naturally my first impulse. I found it to be a letter of private counsel, containing prophecies of the death of two undesignated, then active, opponents of the Society . . .”

The text of the letter integrated in Col. Olcott's hand, and the facsimile of which is appended herewith, reads as follows:

“Since the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you mistake me for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your own canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously—to your knowledge—met in the flesh. But at last you are, and one object in view in my making the journey from the Ashrum to Lahore was to give you this last substantial proof. You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K.H. of fancy becomes the K of fact. Your skeptical action, often running into extreme conservatism—perhaps the very last trait that the careless would suspect you of—has seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of Borg, of Djual-K. even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows & iron-sheathed doors.

“I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya—& he gave it; unasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr. Brown to try his intuitiveness. Tomorrow night when the camp is quiet & the worst of the emanations from your audience have passed away, I shall visit you again, for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared & doubted at supper last night: the first month of the coming year of your era will have hardly dawned when two more of the 'enemies' will have passed away. Ever be vigilant, zealous and judicious; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering 'Founders' and all who help on their work.

K. H.”

The letter is written in black ink, the original being now somewhat faded. It is on one sheet, and written on both sides.

Since the commencement of your probationary term in America, you have had much to do with us, tho' your imperfect development has often made you mistake us for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your own course of evidence you have not until now been a thoroughly qualified witness, since we have never previously — to your knowledge — met in the flesh. But at last you are, and our object in view in my making the journey from the Ashram to Lahore was to give you this last substantial proof.

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—I

You have not only seen and conversed with, but touched me, my hand has pressed yours, and the H H of fancy becomes the R Δ of fact. Your skeptical caution, often running into extreme conservatism — perhaps the very last trait that the careless would suspect you of — has seriously and constantly impeded your inner unfolding. It has made you suspicious — sometimes is cruelly so — of Ugasita, of Borg, of Djwal-K. even of Damodar & D. Kall, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so amend the course for your future: truth never comes, burglar-like, thru' barred windows & iron-shielded doors.

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—II

I come to you not alone of my own accord and wish, but also by order of the Union Church, to whose insight the future lies like an open page. At New York you demanded of Mr. C. an objective proof that his visit to you was not a ruse - & he gave it; unmasked, I give you the present one: this I pass out of your sight this note will be to you the reminder of our conference. I now go to young Mr. Brown to try his intuitiveness. To-morrow night when the camp is quiet & the worst of the emanations from your audience have passed away, I shall

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—III

visit you again, for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared & doubted at supper last night: the first result of the coming year of your Era will have hardly dawned when two more of the "Enemies" will have passed away. Ever be vigilant, zealous and judicious; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering "Founders" and all who help on their work.

R. H.

LETTER OF MASTER K.H. TO COL. H.S. OLCOTT—IV

The reproduction is to its exact size, facsimiles I and II making one side of the paper, and III and IV the other.

In this letter, D. Nath stands for Dharbagiri Nath, known also as “Bawaji,” whose actual name was S. Krishnamachâri or Krishnamaswami. Bawaji went with H.P.B. to Europe in 1884 and 1885, but turned later against her. His name of Dharbagiri Nath gave rise to a lot of unnecessary confusion. It was originally the name of a very high Chela of Master K.H. Bawaji stood in some special occult relationship to this high Chela, being allowed to take his name as a “mystery name” when Bawaji became a probationary chela. It is probable that the high Chela of that name took possession of Bawaji’s body upon occasion until the latter failed. (Cf. The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 173, 174.) The term Upâsika has reference to H.P.B. herself. Djual-K. stands for Djual-Khool, the favorite disciple of Master K. H., who since those days has himself reached the state of Mahatmaship. The “objective proof” spoken of in the latter was the fe~â or turban, now in the Archives at Adyar, which Master M. left with Col. Olcott as a proof that his visit to him in New York was a reality (Cf. Old Diary Leaves, I, pp. 379-80). A photograph of this turban has been published in *The Theosophist*, Vol. LIII, August, 1932, pp. 496-97.

The text of the letter integrated in W. T. Brown’s hand was published by him in his autobiographical pamphlet entitled *My Life* (printed by D. Lauber, Freiburg, Baden, Germany) which appeared in the Fall of 1885. He states on the title page that “the following pamphlet has been prepared for the writer’s acquaintances, especially in Scotland.” This pamphlet is extremely rare nowadays; we know of no other copy of it than the one on file at the Adyar Library. The following excerpt from it gives in Brown’s own words his experiences at Lahore:

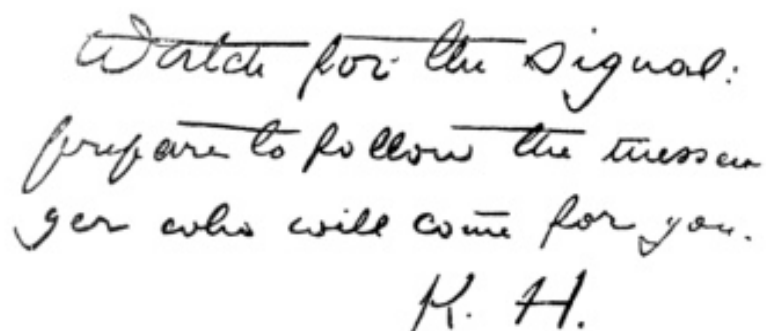
“On the 19th of Nov. 1883, for instance, at Lahore I see a man who impresses me as being Koot Hoomi and on the morning of the 20th I am awakened by the presence of someone in my tent. A voice speaks to me and I find a letter and silk handkerchief within my hand. I am conscious that the letter and silk handkerchief are not placed in my hand in the customary manner. They grow ‘out of nothing.’ I feel a stream of ‘magnetism’ and lo! it is ‘materialized.’ I rise to read my letter and examine the handkerchief. My visitor is gone. The handkerchief is a white one of the finest silk, with the initials K. H. marked in blue. The letter is also in blue in a bold hand. The matter of it is as follows:—

‘What Damodar told you at Poona is true. We approach nearer and nearer to a person as he goes on preparing himself.

for the same. You first saw us in visions, then in astral forms, though very often not recognized, then in body at a short distance from you. Now you see me in my own physical body' (that is to say I would have seen him if I had turned my head) 'so close to you as to enable you to give to your countrymen the assurance that you are from personal knowledge as sure of our existence as you are of your own. Whatever may happen, remember that you will be watched and rewarded in proportion to your zeal and work for the cause of Humanity which the Founders of the Theosophical Society have imposed upon themselves. The handkerchief is left as a token of this visit. Damodar is competent enough to tell you about the Rawal Pindi Member.—K. H.'"

In W. T. Brown's pamphlet on Some Experiences in India, the letter quoted above is merely referred to. What became of the original is not definitely known.

Prior to his second visit, on the evening of November 20th, 1883, Master K. H. sent the following note:



Watch for the signal:
prepare to follow the messenger
who will come for you.
K. H.

"Watch for the signal: prepare to follow the messenger who will come for you.
K. H."

This second brief communication, facsimile of which is appended herewith, is also in the Adyar Archives, and has an explanatory note of Col. Olcott's attached to it, which reads:

"Note to H. S. O. from Master K. H. to prepare him for a visit in the physical body in his tent at Lahore. (See O. D. L.)"

The account of this second meeting can be found in Old Diary Leaves, III, 41-43. The messenger spoken of was Djual-Khool. The text of both letters can also be found in Letters from the Masters of the Wisdom, First Series, Transcribed and Compiled by C. Jinarâjadâsa, Theosophical Publishing House, Adyar, Madras, India; 4th ed., 1948, pp. 44-46. Facsimiles are from The Theosophist, August 1932, pp. 567-570, 573.

These visits of Master K. H. are also mentioned in *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 72, and in Wm. Tournay Brown's pamphlet entitled *Some Experiences in India*, the original of which is extremely rare. It was published by Dr. Franz Hartmann and Richard Harte, London, under authority of the London Lodge, T. S. It has, however, been reprinted in *The Canadian Theosophist*, Toronto, Vol. XXVIII, No. 4, June 15, 1947, pp. 117-25.

As to Wm. Tournay Brown, he was an earnest and aspiring young man from Scotland. After a long course of study pursued in Strassburg, Zurich and Edinburgh, he was graduated at the University of Glasgow, April, 1882, and went on a long holiday trip to Canada and the United States. After the trip, his health being rather precarious, he was treated and greatly helped by the eminent homeopath, Dr. Nichols, with whom he resided in London in 1883. At the house of this doctor, he met Frau Gustav Gebhard, of Elberfeld, Germany, who was a pupil of Éliphas Lévi and had come to England to be initiated into the Theosophical Society by A. P. Sinnett, who had just then arrived from India. Mr. Brown soon became deeply interested in occult literature, met Mr. Sinnett and was admitted into the T. S.

He conceived a strong desire to go to India, in order to participate in the work of the T. S., and thus to draw nearer to the great Teachers themselves. He sailed on August 25, 1883. He was received with open arms by both H. P. B. and Col. Olcott. The latter, then on a protracted tour of India, took occasion to explain to him in a letter the opportunities as well as the dangers connected with his present decision and gave him some specific warnings. Mr. Brown nevertheless eagerly joined Col. Olcott on his tour, overtaking him at Sholapore.

It was during this tour that the two successive meetings with Master K. H. took place near Lahore, as described by Col. Olcott, and mentioned in the above Editorial Note by H. P. B.

Mr. Brown received from Master K. H. several communications through H. P. B. and Damodar, both before and after his tour with Col. Olcott. The spiritual opportunities facing him at the time were very unusual. He himself tells his readers that as a result of a strong desire to become a chela of the Brothers, he resolved on the evening of January 7, 1884, to present himself for probation. He was fully "warned as to the difficulties of the road" he desired to tread, and was "assured that by a close adherence to truth and trust in 'my Master,' all must turn out

Brown's case, however, was one of those sad cases of which the Theosophical Movement has had a considerable number.

Col. Olcott, writing of him in his *Old Diary Leaves*, III, 326, says that Brown's own account shows him unfortunately to have been "an emotional sentimentalist, quite unfit for practical life in the world. He had chopped and changed before coming to us, and has been doing it pretty much ever since; the latest news being that he has turned Catholic, taken the soutane, kept it on only a few days, became again a laic, and is now teaching in a Roman Catholic college in Madras Presidency, and married to an Eurasian widow lady of ripe age. May he prosper in his undertakings, and find that peace of mind for which he has so long been hoping." See BROWN in *Bio-Bibliogr. Index*, for further details.—Compiler.]

BUDDHISM BEFORE BUDDHA

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 95]

Will you kindly tell me what it was that drove Buddhism out of India and led to the persecution of the adepts which forced them to fly beyond the mountains?* Were these two events simultaneous?

You say Buddhism existed in India even before the advent of Gautama Buddha. I have met with words and allusions in our books which tend to confirm the fact you assert, unless we subscribe implicitly to the chronology set up by the European Orientalist.† But if Buddhism existed in India anterior to Gautama and was in all likelihood tolerated, if not practised, by the Rishis of old, what was it that made it intolerable to the people of the country after the coming of Gautama and, as you say, of Sankaracharya?‡

* The divulging to the lower non-Brahmanical castes and to the world in general, by the Lord Buddha, of secrets known unto his day only to the initiated Brahmans.—Ed.

† Certainly no Hindu—least of all an Initiate or even a Chela—would ever accept their arbitrary and fanciful chronology.—Ed.

‡ Simple truth—which can never hope to win the day when in conflict with theology—the selfish concoction of priests interested in the preservation of superstition and ignorance among the masses. Sankaracharya was more prudent than Gautama Buddha, but preached in substance, the same truths, as did all the other Rishis and Mahatmas.—Ed.

I know of no books where I can find the information I require. The persecution of the adepts is a subject which no human being ever thought of before, much less wrote upon,—of course by such a human being I mean one not inside the “adept circle,” for those who are within that circle may know much about it, without any profit to us outsiders. This, I believe, accounts for the non-existence (so far as I know) of any books on the subject.*

AN OUTSIDER.

SATKHIRA, BENGAL,

22nd September, 1883.

* Quite so. But he who joins the “adept circle” and will shrink before no sacrifice, may learn all this and ascertain the truth easily enough with regard to Asia. During the middle ages down to hardly 100 years ago the persecution and even the burning of Adepts in Europe, is a fact in History.—Ed.

QUERIES FROM AUSTRALIA

[The Theosophist, Vol. V, No. 3(51), December, 1883, p. 98]

Allow me to address you on a subject of vital importance to me in connection with Spiritualism and Spiritualistic phenomena, which have occurred to me during the last 15 years. I consider you above all persons with whom I have any acquaintance through the literature of Spiritualism competent to give me a final explanation of the phenomena which I am now going to submit to your critical judgment. I have of late got tired of the unsatisfactory and unprogressive state of what is termed Spiritualism, and seeing in Theosophy and Occultism a step in advance of our old movement, I wish you to be kind enough to tell me what the interpretation of my experiences is from an Occult or Theosophical point of view.

For this purpose I have enclosed an old lecture of mine, delivered in 1874, which you will find contains a passage or portion marked with brackets A—A; this is the First Query put to you, and in your kind answer you will point out to me where I have erred in my own attempts at explanation.

Second Query refers to a painful subject—an accident in my family—which I shall detail as briefly as possible. On 17th March, 1870, a boy of mine was accidentally thrown out of my buggy and he sustained fracture of the skull.

When I picked up the child (4 years old) I found him bleeding from a branch of the temporal artery, and whilst I was dressing the wound on the road and in the dark, my mind involuntarily was turned homeward where my wife was lying ill and in a very weak state from loss of blood after her confinement. I thought that the news of the fatal injury of our child would also prove fatal to herself in consequence of the shock produced by the news. Fancy, then, my astonishment when I came home to find that at about the same time that this accident happened, I appeared to my wife spiritually or phantasmically (?) with the child in my arms, which fact she mentioned to her nurse, who, however, could not see me or my apparition. Now what do you make of this phenomenon and what is your explanation of it?

Third Query is connected with what I would consider a case of clairaudience which happened to me some 8 or 9 years ago. I had scarcely turned into bed at 11 o'clock on a certain night (date I cannot at present ascertain), when I found myself all night up to half-past 4 A.M. disturbed from sleep by the constant crying out of 'doctor! doctor!' in a distinctively plaintive tone, the voice being that of a female. At 6:30 the same morning I was called to attend a woman at a distance of 15 miles from my residence, a perfect stranger to me and to my astonishment her voice was identical with the one of my nocturnal disturber! The woman, having been in labour all night and crying out for the doctor—for me—her husband cruelly paying no attention to her lamentation until it was almost too late to send for medical aid. Now, I would ask you, how could I hear the voice of this woman a distance of 15 miles?

Fourth Query concerns a mesmeric subject or experience of mine which took place 14 years ago. A friend of mine, named Mr. Crone, who is a powerful mesmeriser, brought a boy to my surgery one night at 8 o'clock; and this boy told me the time on my watch to a minute correctly four times in succession, although his eyes were bandaged and he himself in a state of mesmeric coma. Three times the boy indicated the time on my watch correctly, even after I had turned the hands round with my key until I did not know myself to what figures they pointed.

Now these may very possibly be all simple questions to you to solve, but I have never in all my reading and studying on the subject found an explanation which satisfied my scientific or philosophical demands, really furnishing a tangible and reliable exposition of the different modi operandi by which the four above mentioned phenomena or facts were produced.

Hoping you will kindly answer my four queries in one of the numbers of The Theosophist. I am, etc.

C. ROHNER, M.D.

BENALLA,

VICTORIA (AUSTRALIA).

EDITOR'S NOTE.—We are extremely sorry to be unable to answer Query No. 1, owing to the lecture in question having been either lost in transit or mislaid here during our prolonged absence from home.

Query No. 2 is easy enough to answer from the standpoint of occultism. It is a case of thought objectifying itself by its intensity to the person on whom it is centered. The sad occurrence was reflected in the sympathetic aura of the suffering (hence more than ever spiritually receptive) lady and she saw it in her mind's eye. We have amply discussed in previous numbers the phenomenal effects of thought intensified to the last degree, whether consciously through will-power or unconsciously through the strength of desire, produced by fear, joy or any other feeling. The ordinary phenomenon of the thoughts of the mesmeriser appearing to the subject as objective reality belongs to the same class though different in degree. The present case affords some light for the examination of the spiritualistic speculations of Mr. W. H. Harrison, editor of the defunct *Spiritualist* in a recent number of the *Medium and Daybreak*. After a free use of his dissecting knife on Theosophy and Colonel Olcott, Madame Blavatsky and the Himalayan Brothers, Mr. Harrison comes to the conclusion that the worthy President of the Theosophists, Colonel Olcott, is "a seeing medium and a physical medium too, but not very powerful in the latter capacity," and seeks to prove his case by reminding the reader that since "once he (Colonel Olcott) saw a Himalayan Brother and two well-known Anglo-Indian Theosophists were unable to see the distinguished visitor" —ergo that visitor must have been some "lower intelligence acting on physical mediums." On this rather one-sided and not over-logical theory, the apparition which Mrs. Rohner saw must have been made up by some "lower intelligence," since the nurse did not see the eidolon. The consequences in the present case having been beneficent, however, the "lower intelligence" will have to be raised a few degrees in the estimation of the Spiritualists and regarded as some "dear departed angel" masquerading before the sensitive to save her from the effects of a too sudden shock.

But whatever their theory—even if it be granted that in Dr. Rohner's case the double was projected from the gross body by the force generated by intense anxiety—the obnoxious Theosophists, will never be allowed to take advantage of it in support of their case. Yet whatever their opinion, we affirm, that in our correspondent's case there was nothing spiritualistic at all. It was simply and purely a psycho-physiological phenomenon.

Query No. 3 will be sufficiently elucidated by what has been said above. Our respected correspondent seems to be somewhat of a clairaudient sensitive himself; the agonised cries were directed towards him, and as the Doctor's thought made itself objectively perceptible to Mrs. Rohner's astral sense of sight, similarly the poor woman's cries affected his sense of hearing. The one was a case of clairvoyance, the other of clairaudience.

Query No. 4.—This is a common case of clairvoyance induced by mesmerism. The physical man when rendered comatose by the influence of mesmeric currents, leaves the inner man free to act and acquire knowledge without the mediation of sense.

A careful study of what has been said in these columns about the septenary constitution of man will throw considerable light on the whole subject. These abnormal developments of sense may be effected by conscious efforts of the will, by disease or by mesmeric influence.

EXISTENCE OF THE HIMALAYAN MAHATMAS

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 98-99]

In May or June last, a young Bengali Brahmachari happened to pass through this station on his way to Almora. During his stay here he put up in the house of an up-country gentleman where I met him to hear his discourses on Vedantic Philosophy and Hinduism in general. He kindly called on me and then at our request narrated certain incidents of his travels to Mânasa-sarovara and back. One of them was very remarkable. He said that on his way back from Kailas he met a party of Sadhus. They were resting in a small tent which they had pitched for their accommodation. He went amongst them to beg for some food, as he had taken none since two or three days excepting leaves of trees and grass. He saw an elderly Sadhu engaged in reading the Vedas whom he took to be the chief. On enquiring the name of this Sadhu he was told by some that his name was Kauthumpa, and by others as Kauthumi.* He waited till this gentleman had finished his reading and after the exchange of the customary greetings the sadhu ordered his chelas to give some food to our Brahmachari. A chela brought a piece of dried cow-dung and placed it before his guru who breathed on it and it was lighted. The Brahmachari waited there for an hour or two and during this interval he saw one or two persons suffering from some disease or other coming there for treatment. The chief gave them some rice after breathing upon it; they ate of it and walked away cured. I forgot to tell you that the Brahmachari had been to Mânasa-sarovara in 1882. Are we to understand that the Kauthumi or Kauthumpa whom this Brahmachari saw somewhere near Kailas is the same personage who is now known as Koothumi, one of the Himalayan Brothers? If this be so, then we have the testimony of an uninterested person who saw him in his living body. I may mention to you that this Brahmachari told us he never heard of Theosophy or of the Himalayan Brothers till he returned to the plains. He is a young man about 24 years old and knows English but imperfectly. He is a Chela of the Almora Swami with whom he is now studying Sanskrit and we saw him again at Almora at the end of October last. He is not a Theosophist and in fact his views and those of his guru who are pronounced Vedantists do not agree with those of the Theosophists. So, in all respects, he is an uninterested witness. He is publishing an account of his travels in a Bengali Magazine called the Bharati published at Calcutta and edited by Babu Dijendra Nath Tagore. I believe he will give details of his interview with this Sadhu, whom he heard called as Kauthumpa, in that Magazine.

* Our Mahatma does not look "elderly" whatever his age may be.—Ed.

He told us that he saw several persons at, and near Mânasa-sarovara (there being a great gathering there that year on account of the Kumbhuk Mela) who could light fuel by breathing upon it. At Mânasa-sarovara he met a Chohan Lama but there were several of this name. Your Note on the above is kindly solicited.

BAREILLY, PREO NATH BANERJEE, F.T.S

15th November, 1883. Vakil, High Court.

EDITOR'S NOTE.—This new and unexpected testimony comes this moment, as we are correcting the proofs of Brother Mohini M. Chatterji's evidence about the same Brahmachari. We had it from him 14 months ago, but, at the advice of Mr. Sinnett, withheld it from publication at the time. Evidently our Bareilly Brothers have not heard, as we have, of this first account now published by us on pages 83 et seq. If this is not an independent and strong testimony in our favour, then we do not know that any more proofs can be given. Whether the "elderly" looking "Kauthumpa" as the Brahmachari calls the sadhu seen by him is our Mahatma Koothumi or not (we doubt this, for he is not "elderly" looking) it is shown at any rate that there are men known by the name of Kauthumpa (or the disciples, lit. men, of Koothumi) in Tibet, whose master's name must, therefore, be Koothumi, and that we have not invented the name. Most probably the person seen by the Brahmachari was Ten-dub Ughien, the lama next to our Mahatma—and the chief and guide of his chelas on their travels. He is an elderly man and a great book-worm. The polemics that have taken place on these pages some months back between the venerable Almora Swami and our Brother T. Subba Row during which the Swami came down in his wrath upon the innocent editor—are a good warrant that neither the respected Sadhu of the Almora Hills nor his pupil would be likely to corroborate us, unless they could not help it. Still, the Brahmachari may have seen quite a different person. There are in Tibet many sects—and one of these is the sect of the Kah-dâm-pa—a name bearing a close resemblance to that of Kauthumpa. There are among the former many learned lamas and adepts, but they are not our Mahatmas, who belong to no sect.

[In his historically-important article, “A Great Riddle Solvet,” *The Theosophist*, Vol. V, Nos. 3-4, December-January, 1883-1884, pp. 61-62, Dâmodar K. Mavalankar, who was a pupil of Master K H., throws some light upon the story of the Brahmachârin. Dâmotar was at Jammu, in Kashmir, together with Col. Henry S. Olcott and his party, at the end of November, 1883. On November 25th, he went for a couple of days to the Âsrama of his Teacher. His disappearance had been very sudden and unexpected, resulting in a great deal of anxiety on the part of both H. P. B. and Col. Olcott, as to whether he would return at all. He did return on November 27th, greatly changed and in much more robust health.

Regarding this visit, Dâmodar writes as follows:

“The fact is, that I had the good fortune of being sent for, and permitted to visit a Sacred Ashrum where I remained for a few days in the blessed company of several of the much doubted MAHATMAS of Himavat and Their disciples. There I met not only my beloved Gurudeva and Col. Olcott’s Master, but several others of the Fraternity, including one of the Highest. I regret the extremely personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permittet to visit is in the HIMALAYAS, not in any fanciful Summer Land and that I saw Him in my own sthula sarira (physical body) and found my Master identical with the form I had seen in the earlier days of my Chelaship. Thus, I saw my beloved Guru not only as a living man, but actually as a young one in comparison with some other Sadhus of the blessed company, only far kinder, and not above a merry remark and conversation at times. Thus on the second day of my arrival, after the meal hour I was permitted to hold an intercourse for over an hour with my Master. Asked by him smilingly, what it was that made me look at Him so perplexed, I asked in my turn:—‘How is it MASTER that some of the members of our Society have taken into their heads a notion that you were “an elderly man,” and that they have even seen you clairvoyantly looking an old man passed sixty?’ To which he pleasantly smiled and said, that this latest misconception was due to the reports of a certain Brahmachari, a pupil of a Vedantic Swami in the N. W. P.—who had met last year in Tibet the chief of a sect, an elderly Lama, who was his (my Master’s) travelling companion at that time The said Brahmachari having spoken of the encounter in India, had led several persons to mistake the Lama for himself. As to his being perceived clairvoyantly as an ‘elderly man,’ that could never be, he added, as real clairvoyance could lead no one into such mistaken notions; and then he kindly reprimanded me for giving any importance to the age of a Guru, adding that appearances were often false, &c. and explaining other points.”]

The account of Rajani Kant Brahmachari himself, signed Almora, 3rd June, 1884, was published in *The Theosophist*, Vol. V, August, 1884, p. 270, with an Editorial Note signed by Damodar. It is titled, "Interview with a Mahatma." No additional information of any importance is furnished therein, as compared with Damodar's own statement, the account of Mohini M. Chatterji, and the story of Preo Nath Banerjee which appears above.—Compiler.]

THE PURANAS ON THE DYNASTIES OF THE MORYAS AND THE KOOTHOOMI

[*The Theosophist*, Vol. V, No. 3(51), December, 1883, p. 99]

It is stated in *Matsya Purana*, Chapter 272, that ten Moryas would reign over India, and would be succeeded by Shoongas, and that Shata Dhanva will be the first of these ten Maureyas (or Moryas).

In *Vishnu Purâna* (Book IV, Chapter 4) it is stated that there was in the Soorya Dynasty a king called "Maru, who, through the power of devotion (Yoga), is still living in the village called Kalapa," in the Himalayas (Vide p. 197, Vol. III, by Wilson), and who "in a future age, will be the restorer of the Kshatriya race in the solar dynasty," that is, many thousands of years hence. In another part of the same *Purâna*, Book IV, Chapter 24, it is stated that "upon the cessation of the race of Nanda, the Mauryas* will possess the earth, for Kautilya will place Chandragupta on the throne." Col. Tod considers Morya, or Maurya, a corruption of Mori, the name of a Rajput tribe. The Tika on the *Mahavansa* thinks that the princes of the town Mori were thence called Mauryas. Vachaspati, a Sanskrit Encyclopaedist, places the village of Kalapa on the northern side of the Himalayas—hence in Tibet. The same is stated in Chapter 12 (Skanda) of *Bhagavat*. "The *Vâyû Purâna* seems to declare that he [Maru] will re-establish the Kshatriyas in the nineteenth coming yuga." (Vol. III, p. 325.) In Chapter VI, Book III of *Vishnu Purâna*, a Rishi called Koothumi is mentioned.

* "Of the dynasty of Morian Sovereigns," as said in the *Mahâvanśa*—the particulars of this legend are recorded in the *Atthakathâ* of the *Uttaravihâra* priests.—Ed.

Will any of our brothers tell us how our Mahatmas stand to these revered personages?

Yours obediently,

R. RAGOONATH ROW,

(Dewan Bahadoor) Prest. Madras Theosophical Society.

EDITOR'S NOTE—In the Buddhist Mahavanśa, Chandagutta or Chandragupta, Asoka's grandfather, is called a prince of the Moriyān dynasty as he certainly was—or rather—as they were, for there were several Chandraguptas. This dynasty, as said in the same book, began with certain Kshatriyas (warriors) of the Sākya line closely related to Gautama Buddha who crossing the Himavāntah (Himalayas) “discovered a delightful location, well watered, and situated in the midst of a forest of lofty bo and other trees. There they founded a town, which was called by its Sākya lords—Moriya-Nagara.” Prof. Max Müller would see in this legend a made-up story for two reasons: (1) A desire on the part of the Buddhists to connect their king Asoka, “the beloved of gods” with Buddha, and thus nullify the slanders set up by the Brahmanical opponents to Buddhism to the effect that Asoka and Chandragupta were Sudras; and (2) because this document does not dovetail with his own theories and chronology based on the cock-and-bull stories of the Greek Megasthenes and others. It is not the princes of Moriya-Nagara who owe their name to the Rajput tribe of Mori, but the latter that became so well known as being composed of the descendants of the first sovereign of Moriya, Nagari-Mōrya. The subsequent destiny of that dynasty is more than hinted at, on pages 39 and 40 (footnote) in the November number of *The Theosophist*.* Page 43 of the same magazine gives full details. The name of Rishi Koothumi is mentioned in more than one Purana, and his Code is among the 18 Codes written by the various Rishis and preserved at Calcutta in the library of the Asiatic Society. But we have not been told whether there is any connection between our Mahatma of that name, and the Rishi, and we do not feel justified in speculating upon the subject. All we know is, that both are Northern Brahmans, while the Mōryas are Kshatriyas. If any of our Brothers know more or can discover anything relating to the subject in the Sacred books, we will hear of it with pleasure.

* [Vol. V, 1883. This refers to the same text as is found on pp. 246-47, and 256-58, in Vol. V, of present Series.—Comp.]

The words: “the Moryas will possess the earth for Kautilya will place Chandragupta on the throne,” have in our occult philosophy and interpretations a dual meaning. In one sense they relate to the days of early Buddhism, when a Chandragupta (Morya) was the King “of all the earth,” i. e., of Brahmans who believed themselves the highest and only representatives of humanity for whom Earth was evolved. The second meaning is purely esoteric. Every adept or genuine Mahatma is said to “possess the earth,” by the power of his occult knowledge. Hence—a series of 10 Moryas, all initiated adepts, would be regarded by the occultists, and referred to, as “possessing all the earth” or all its knowledge. The names of “Chandragupta” and “Kautilya” have also an esoteric significance. Let our Brother ponder over their Sanskrit meaning, and he will perhaps see what bearing the phrase—“for Kautilya will place Chandragupta upon the throne”—has upon the Moryas possessing the earth. We would also remind our Brother that the word Itihâsa, ordinarily translated as “history,” is defined by Sanskrit authorities to be the narrative of the lives of some august personages, conveying at the same time meanings of the highest moral and occult importance.

RAIN-STOPPING BRAHMANS

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 99-100.]

I shall be highly obliged if you kindly allow me to relate through the columns of your celebrated Journal, an event, whose seemingly recondite character may excite the curiosity and deserve the attention of a large majority of readers. There lived in the interior of the district of Hugli, a person named Ram Kany Ghosh, by religion a Vaishnava, who was known to have attained a certain development of the higher faculties by a regular and constant practice of concentration in an enclosed room three hours a day. On a certain occasion he invited a number of Brahmans, who were seated to dine on the open yard of his homely village mansion. The day was cloudy and it began to rain. The man alarmed at the sight of Brahmans rising from their unfinished meal, hastened to the place, gazed on the sky, and loudly exclaimed, “Sir! stop a little.”

To the astonishment of the beholders the threatening sky maintained a sudden and sullen silence till the feast was completed.

A similar event occurred, a few years ago, at Satpukur, where during a long and severe drought, a sannyasi pronounced a successful prediction of a shower at two o'clock the next day,

Now, is it possible to determine, whether the events should be attributed to the gift of miracles or to the knowledge of futurity of the advanced students of Occult Philosophy? A solution of this difficulty would probably be deemed as a valuable contribution to the knowledge of uninitiated students.

I remain, Madam,

Yours most obediently,

BHOWANIPORE, H. MUKHOPADYAYA.

November, 83.

EDITOR'S NOTE.—We have much heard of, but little believed in, “gifts of miracles.” We may go further and say at once that we deny most emphatically the possibility of producing “miracles,” yet we believe as firmly in the possession by great Sadhus and Initiates of the power of stopping or rather of delaying and magnetically paralyzing the rain cloud. We say that the facts of the story given are possible, though by no means probable. Sadhus who possess such powers are not usually grihasthas, passing their lives in small villages; and certainly it requires more than three hours a day of “constant concentration” to produce such a phenomenon, however much it may be based on the knowledge of natural laws.

WART-CHARMING

[The Theosophist, Vol. V, No. 3(51), December, 1883, p. 100]

With reference to the following correspondence which appeared in Knowledge, dated 26th October 1883, a well-known weekly paper conducted by Mr. R. A. Proctor, it would be interesting if you would kindly explain the rationale of the transfer of the wart from the body of one individual to that of another, and also say whether the charm referred to by the correspondent in the concluding portion of his letter has any real effect.

Yours obediently,

K. C. M.

“Allow me to tell you my own experience of warts. When I was a little boy I had a wart on the tip of my nose. They called me Cicero. My father’s æsthetic taste was annoyed at this non-essential to the beautiful. He had recourse to the knife, and then stanching the blood with caustic. This process was equally unpleasant and unavailing. The cauterizing was constantly renewed, but the blackened excrescence stubbornly remained rooted to my inflamed nose. Mr. Thomas, a Supervisor in the Excise, took special delight in teasing me whenever we met. ‘Master Frederick,’ he would say, ‘I think you have a fly on your nose’; or ‘There is a spot of dirt,’ &c., &c., ‘Allow me to remove it.’ In the course of time I left home for a boarding-school, where the medical attendant gave me a powder with which to rub my wart. He also tied a piece of silk round another which grew on my eyelid. Both were gone in a few weeks. The holidays came, and one of my first visits was to my old tormentor, Mr. Thomas. He was out, but on my showing his wife that the wart was no longer to be seen, ‘Bless me!’ said she. ‘Why my husband has it!’ And sure enough, when he came in a few minutes later, there was the wart on the tip of his nose. I told him how the doctor at school had cured the one on my eyelid, and he allowed me to tie a piece of fine strong catgut round his, in doing which I paid him off by giving such a sharp pull at the two ends, that his eyes watered again as he howled and danced about the room. From time to time for some years the wart returned and disappeared. I always fancied that old Thomas had it, when I lost it, and vice-versa. Whether it was so I cannot tell; all I can say is that his went and came at intervals in a similar way. This I heard from Mrs. Thomas some years later. I have met and known several successful wart charmers. One told me that he had ‘charmed enough away to fill a bushel-basket.’ A very favourite charm in many parts of England was to bury a piece of meat secretly after touching the warts with it. As the meat rotted in the ground so the wart died away. Years ago, I tried charming children’s warts myself, and found that they vanished within the time I promised.”

(Signed) FREDERICK HELMORE.

EDITOR’S NOTE.—It may seem ridiculous to those who have never tried the latter sympathetic remedy, while to them who did and succeeded, it seems quite natural. In Russia, they charm away warts both with meat and raw potatoes. Having rubbed the wart with one half of the potato cut in two, that half which has been rubbed is buried in the cellar in the sand and the other half planted near by.

As the former decays, the latter sprouts and every one of the young shoots is covered with excrescences; and as this process is going on, the wart on the person thins away, and soon disappears entirely. Then the potato leaves are uprooted with the half decayed vegetable and burnt over seven sticks of wood. Unless this concluding ceremony is gone through,—say our “medicine men” the wart is liable to reappear, and disfigure the patient, once more.

We feel incompetent to explain the rationale of the above and simply state a fact. Not only have we seen the experiment successfully applied in our own case—big warts on the neck—when about 12 or 13 years old, but we have known a number of persons delivered in this simple manner of disagreeable excrescences. It is a remedy known to every housewife in Russia and France too we believe.

MORAL EDUCATION BY PROF. BUCHANAN*

[The Theosophist, Vol. V, No. 3(51), December, 1883, p. 101]

It affords us real pleasure to give an old and respected friend a greeting through the new edition of his valuable work—Professor Buchanan’s latest thoughts on a complete scheme of education. This learned gentleman, as our readers may recollect, is the discoverer in the western world of that mysterious power latent in man, which has been further enlarged upon by Prof. Denton in his *Soul of Things*. It is Professor Buchanan who is the real founder of the Science of Psychometry. The present work shows more than ever that like a few other spiritually wise men, the Professor does not feel himself at ease in the broad seat of modern civilization; he seems to have lost his way in the jungle of western materialism, but his brave spirit is struggling hard for the welfare of his race, who seem to be even unconscious of their degradation.

* Moral Education: Its laws and methods. Governments, Churches and Colleges for many thousand and years have striven in vain to conquer crime, disease and misery—a new method must therefore be adopted— if that method can be found in this volume, does it not indicate a better future for humanity? By Joseph Rodes Buchanan, M.D., New York.

He has hit upon the real source of danger which is so gloomily overhanging the Western world and threatening it with moral and spiritual ruin. The cultivation of mere intellect, as the means of material advancement, leaving out the higher nature of man to go to seed, utterly untended and uncared for. The whole system of modern education is entirely at fault and the result is the production of ill-shapen monstrosities. Education is the attempt to realize the harmony between nature and man. It is to find out the real aim and object of life and when found to render them an unswerving and life-long devotion. Education is the acquirement of the capacity of enjoying life to the fullest extent, its want is suicide, partial or complete. Professor Buchanan's ideal lies in the same direction as our own.

“A satisfactory knowledge,” says the author, “of the psychic and physiological functions of life and their definite association with the brain and body and laws of interaction would necessarily indicate the laws of their development. That development is education. . . .” [Introd., p. 2.]

In this present juncture when a commission is embarked on a perilous voyage for the discovery of a new and sounder basis for education in this country, Prof. Buchanan's work possesses a peculiar value and interest. Before the mould is prepared upon the western model for casting the minds of our future men and women, it is profitable to consider what competent experts declare as to the value of that model. Prof. Buchanan after half a century's experience delivers his opinion thus:—

There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a liberal education for that which makes the most imposing claims to be recognised as liberal education in the universities appears, when viewed from the standpoint of anthropology, not only lame, feeble, and defective in the most essential elements of a liberal education, but positively illiberal in its contractile influence upon the intellect and soul, as well as its degenerative influence upon the body. [Chap. I, pp. 2-3.]

The eminent Italian Professor, Signor Angelo de Gubernatis bears his testimony to the same effect:—

Under the present system the university is too widely estranged from everyday life, and too indifferent to it. Where vital force should be most felt it is wholly lacking. Students enter the universities and issue therefrom in much the same manner as did the prophet Jonah enter and come forth from the gloomy recesses of the whale. They go there to learn the mysteries of science, but of the science of life, by far the most important of all, they come away ignorant. One student studies four years, another five, another six; but they are all equally ignorant of the art of living. The university should properly be the mother of genius and of character; it is instead merely the censor for a certain number of years of a crowd of boys, who are forced to cheat at the examinations in order to rise from grade to grade till the desired doctor's vote is obtained. Then they are all obliged to feed together like sheep in a pasture; the examinations are the same for all; votes are cast with the same judgment, or rather lack of judgment, since the best parrot of the class can pass the most brilliant examination, and consequently gain the vote, while the greatest genius may perhaps lose the contest, disheartened by the trying formalities of the proceedings. It is never taken into account that one student might perhaps merit the title of doctor after only a month of trial, while another might fail to deserve it even at the expiration of twenty years. Should there be a few intellects more active than those around them, this discipline speedily brings them to the common level. . . . At present there is almost no intercourse between the university and the world without, and while from within it appears to be a great institution, outside its walls its influence is unfelt.

It is needless to multiply instances. Every thoughtful observer has found that the present pernicious system of pampering the intellect to the utter starvation of the other faculties can lead to no good result—not even lead the much favoured one to the highest pitch of development it is capable of attaining. Professor Buchanan, a student of the true science of man, has put forward a system of education which is as scientific as beneficial. Education naturally admits of division into five classes, in accordance with the different classes of faculties to be dealt with. (1) Physiological development, aiming [at] the formation of the manly, healthy constitution capable of lasting a hundred years and competent to enjoy life and make it a source of benefit to humanity. (2) Industrial Education, which alone can lead to the disappearance of those unproductive classes, now preying upon the life-blood of society like vampires.

(3) Medical Education, supplying the people with means to stamp out diseases at their first approach and eradicate our splendid heritage of diseases. (4) Moral or Religious Education, whereby the life secured by the other three kinds of education, is made worth living. (5) And lastly comes Intellectual Education, which now holds its revels on the ruin and degradation of man. The scheme is complete but it is likely to provoke a sneering smile on the self-satisfied dogmatic lip, as being quite utopian. Life is not long enough, it may be urged, for such elaborate training. But the utter silliness of such objection has been conclusively shown by the learned Professor. The first eighteen years of life after the first dawn of intelligence is quite enough for the whole curriculum being gone through. We heartily commend this able and original work to our readers. Let it not be taken as unforgivable sin that the book has come into the world a little too soon. It will be at all events one of the necessary missing-links in the evolution of human thought and institutions.

THE DEATH OF A GREAT MAN

Pundit Dayananda Saraswati

[The Theosophist, Vol. V, No. 3(51), December, 1883, p. 105]

A Master Spirit has passed away from India. Pundit Dayananda Saraswati, the Founder and Supreme Chief of the Arya Samaj of Aryavarta, is gone. The irrepressible, energetic Reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more. He has passed out of this plane of strife and suffering, into a higher and more perfect state of being. . . . A special telegram from Ajmere brought to the many Samajes the melancholy news that their master Swamijee Dayananda Saraswati breathed his last at 6 P. M., on October 30th.

De mortuis nil nisi bonum. . . .

All our differences have been burnt with the body and with its now sacred ashes they are forever scattered to the four winds. We remember only the grand virtues and noble qualities of our former colleague, teacher and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of the projected social and religious reforms; and, it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him India has lost one of her noblest sons. A patriot in the true sense of the word, Swamijee Dayananda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his motherland was exceeded only by his unbounded learning. Whatever might be said as to his interpretation of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are few towns and but one province we believe, —namely Madras—that Pundit Dayananda did not visit in furtherance of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly, there was no better or grander orator in Hindi and Sanskrit than Swamijee Dayananda throughout the length and breadth of this land. And, if he did not always bear with noble fortitude sectarian persecution and contradictions, it is only because in him, as in all other mortal men, the maxim *errare humanum est* had to be exemplified in this world of imperfections.

As soon as the sad rumour was confirmed, Colonel Olcott, who was then at Cawnpore, paid a public tribute to the Swami's memory.

He said that whatever might have been our rights or wrongs in the controversy, and whatever other Pundits or Orientalists could say against Swamijee's scholarship, there was room for no two opinions as to his energetic patriotism or of the nationalising influence he exerted upon his followers. In Pundit Dayanund Saraswati there was a total absence of everything like degrading sycophancy and toadyism towards foreigners from interested motives. At Bara-Banki, Lucknow, our President repeated the same ideas to an immense audience in the Garden-Palace (Kaiser-bag) of the ex-king of Oude, and the sentiment was warmly acknowledged.

Truly, however heretical and blasphemous might have appeared his religious radicalism in the sight of old orthodox Brahmanism, still his teachings and the Vedic doctrines propagated by him were a thousand times more consonant with Sruti and even Smriti than the doctrines taught by all other native Samajes put together. If he merged the old idols into ONE living Being, Iswara, as being only the attributes and powers of the latter, he yet had never attempted the folly of forcing down the throats of his followers the hideous compound of a Durga-Moses, Christian-Koran, and Buddha-Chaitanya mixture of the modern Reformers. The "Arya Samaj" rites make certainly the nearest approach to the real Vedic national religion. And now, on the death of Swamijee, there is no one we know of in India capable of taking his place. The Arya Samajes, as far as we could ascertain, are all conducted by men who can as little fill the vacant place as a cardboard tree of a dramatical stage can become a substitute for the strong cedar, the king of the Himalayan forests. Loving all Aryavarta, as we do, for its own sake, it is with sincere sadness and fear and with a deep sense of sympathy for bereaved India that we say once more:—the death of Pundit Dayananda Saraswati is an irreparable loss to the whole country. At the present chaotic stage of its reformatory progress, it is simply a national calamity!

In connection with the above sad event, we may take, this opportunity to make a few remarks in answer to a certain surprise expressed by several correspondents.

They are at a loss to realize, they state, that a Yogi credited with some psychological powers, such as Swamiji Dayananda, was unable to foresee, the great loss his death would cause to India; was he then no Yogi, no “Brahma-Rishi,” as the organ of the Lahore Samaj called him, that he knew it not?

To this we answer that we can swear that he had foreseen his death, and so far back as two years ago. Two copies of his will sent by him at the time to Col. Olcott and to the editor of this Magazine respectively—both of which are preserved by us as a memorial of his by-gone friendship—are a good proof of it. He told us repeatedly at Meerut he would never see 1884. But even had he not foreseen his death we do not see what bearing it can have upon the Yogi powers of the defunct? The greatest adepts living are but mortal men, after all, and sooner or later have to die. No adept is proof against accident, unless he uses selfishly his acquired powers. For, unless he is constantly watching over his own personality, and cares little for the rest of mankind, he is as liable to fall a victim to disease and death as any other man. The childish, not to say absurd, ideas about Yogis, and their supernatural powers—whereas they are at best but superhuman,—that we often find current among our own Theosophists, and the superstitious and grotesque tales narrated of these holy personages among that class of Hindus, which being more orthodox than educated, derives all its ideas from the dead-letter traditions of the Puranas and Sastras, have very little to do with sober truth. An adept, or Raja Yogi (we now speak of the real, not the fictitious ones of idle rumour) is simply the custodian of the secrets of the hidden possibilities of nature; the master and guide of her undiscovered potentialities, one who awakens and arouses them into activity by abnormal yet natural powers, and by furnishing them with the requisite group of conditions which lie dormant and can, rarely, if ever, be brought together if left alone. The Arya and the Arya-Samajists combat our views and criticize them whenever they can.

We would seriously and in a spirit of earnest and sincere sympathy for The Arya, now left to float without rudder or compass, advise it to turn its attention rather to the wants and imperfections of poor India than the possible failings of the Theosophical Society. The latter does its duty in the best way it can, and would hardly lose its time in criticizing its colleagues or the work of the Arya Samajes, with which it has nothing to do whatever, since the separation of the two Societies. "The brave dog watches its premises in silence, the cowardly barks outside its domain," says an old proverb. Why lose one's energy in useless wrangle? It will be time for The Arya to lift its voice in legitimate defence when attacked. But so far it reminds us of the nervous wayfarer, who travelling by night shouts at the top of his voice calling out to imaginary attendants to frighten away as imaginary assailants. Let it rest in peace. Less than ever the Theosophists feel inclined to attack the Samajes, the labour of love of their departed and once revered ally and teacher. Nor will they ever feel scared by a whole army of phantoms, least of all likely to be appalled by the attacks of one Fanthome.

[For full particulars concerning the relation between The Theosophical Society and Swami Dayânanda Sarasvatî, the Founder of the Ârya Samâj of Âryâvarta (India), see Col. Henry S. Olcott's Old Diary Leaves, I, 394-407, and the Extra Supplement to The Theosophist, Vol. III, July 1882, where all the documentary evidence is gathered together.

In addition to the above, authoritative material is contained in a Letter entitled "A Mental Puzzle," addressed to the Manager of The Theosophist by the Adept known under the name of Nârâyana, spoken of by H. P. B. as the "Tiravellum Mahatma," who signs his communication as "One of the Hindu Founders of the Parent Theosophical Society," and dates it "Tiruvallam Hills, May 17." This Letter appeared in the Suppl. to The Theos., Vol. III, June, 1882, p. 6. It is immediately followed by a brief Editorial Note, which is probably by H. P. B.

The following articles and comments pertaining to this subject should also be mentioned, for the sake of completeness:

(1) An unsigned review of a "Reply to Extra Supplement, etc." which was issued by the Lahore Ârya Samâj, The Theosophist, Vol. IV, April, 1883, pp. 172-73;

(2) H. P. B.'s article "The Arya and its 'Out-station' Correspondence," *The Theos.*, IV, Nov., 1882, p. 49; (3) her Editorial Note to "Special Telegrams," *The Theos.*, IV, Suppl. to May, 1883, p. 7; (4) her article "The Shylocks of Lahore," *ibid.*, pp. 9-11; and (5) her Letter to the Editor of the *Bombay Gazette*, published in *Light*, London, Vol. II, May 13, 1882, p. 229. All of these items by H. P. B. can be found in their chronological order in the present Series of volumes.—Compiler.]

IMPORTANT NOTICE TO OUR SUBSCRIBERS AND FELLOWS

[*The Theosophist*, Vol. V, No. 3(51), Supplement to December, 1883, p. 23]

The Supplement to *The Theosophist* has hitherto been the only channel of communication between ourselves and our numerous Branches and unattached Fellows, scattered far and wide all over the globe. The Supplement was first added for the benefit and convenience of the latter alone, non-theosophical subscribers, in general, caring very little to get acquainted with our Society's business, its progress, the various discussions and—to our great regret—disagreeable polemics published from time to time in its columns. Therefore, if subscribers, whether connected or unconnected with the Theosophical Society, have regularly received text and Supplement, it is only because the two were bound up together. As some of the last named class of subscribers have latterly objected to this arrangement, and expressed a desire to have the Supplement replaced by more interesting matter, we are forced to address to them the following respectful remark. They evidently forget that they received the Supplement gratis, and above the promised number of pages in the text, which, again, with very few exceptions, has always exceeded the limits originally proposed, i.e., "no less than 48 columns or 24 pages." Their complaints, though unreasonable,—since it was easy for them to leave the supplement matter unread and even to detach it from the main body—have led us to adopt another and a better course that will, we hope, satisfy all parties.

Since it is perfectly impracticable for us to personally correspond with all the Branches, and answer the inquiries which pour in upon us from all quarters of the globe, a Journal of the Theosophical Society is absolutely necessary to enable us to hold communication with our numerous Members and Fellows. Our readers and subscribers all over the world are therefore notified that from January, 1884, the Supplement will issue as a separate publication under the name of the Journal of the Theosophical Society. For those who do not subscribe for The Theosophist, its annual cost will be Rs. 2. It will contain all the discussions and information connected with our Society, and its work, which may not be interesting to the general public, although of supreme importance to our Fellows and well-wishers. Each number will contain no less than 8 pages and may contain far more as occasion may require. We have, since the commencement of the Supplement, spent, on an average, Rs. 700 annually for that additional publication. As the expenses of the Headquarters are constantly on the increase in consequence of the rapid and steady growth of the Society, some new arrangements are rendered absolutely necessary. To relieve us, therefore, of double postage and all other unnecessary expenses, those of our subscribers who are not Theosophists, unless they apply to us formally for it before January next, will no longer receive the Supplement beginning with that month; for our foreign subscribers, however, the rule will not come into operation before February 1884. The main body alone will be sent to them. No need of stating that every Fellow of the Society who subscribes to The Theosophist will of course receive the Journal as heretofore with its Supplement, without any extra charge; while those of our Fellows who are now unable or unwilling to subscribe to the whole Magazine, will thus be enabled to get the Supplement,—a Journal in itself—separately at the nominal cost of Rs. 2 annually. It may as well be brought back to the recollection of the reader that the Supplement has been, and will ever be, quite a distinct portion from the main Journal.

From the beginning of next year, moreover, the Supplement will contain the minutes and reports of personal phenomenal experiences of our Fellows—those observations and investigations in occultism, mesmerism, magnetism and psycho-physiology in connection with the private researches and work of the Society, most of which were hitherto withheld to avoid ridicule and idle remarks painful to the Chelas and Followers of our Mahatmas.

THE SARACENS OF THEOSOPHY AND THE MADRAS CRUSADERS

[The Theosophist, Vol. V, No. 3(51), Supplement
to December, 1883, pp. 23.26]

Some of the Dailies and Weeklies—English as well as Vernacular—of this benighted Presidency feel very unhappy over the Theosophists. Their editorial plumage is painfully ruffled and stands on end with disgust. The few peacock's feathers, which are made to clumsily cover the ugly bird beneath, can no longer hide the ravenous crow, whose croaking betrays its vulgar genus and pours its daily plaint against Theosophy. The Madras Mail and the Madras Times are trying to outvie each other in libelous innuendoes and outrageous fibs. [We feel sorry to place the former on the same footing as the latter; but since in the matter of false denunciations of, and trumped-up lying charges against Theosophy, one has to hesitate in pronouncing which of the two should now have the palm—the two Madras dailies should henceforth be regarded as chums.] Behold the literary Montagues and Capulets of Southern India join their hands in the common cause of hatred of everything concerning Theosophy and form their unholy alliance, offensive and defensive, against the Saracens of Adyar! Proceeding fraternally on the same war-path, the aristocratic vanguard is followed by the watch-cur of the Hills—The South of India Observer—barking in its rear. Bon voyage to the brave trio!

This crusade of the two Madras papers and their Ooty flunkey against the Adyar Headquarters reminds us of Draper's graphic description in his *Intellectual Development of Europe* of the ragged rabble said to have composed the army of Peter the Hermit, and which, while crossing Europe, was being preceded and led by a gander, a goat and a cur, the first named leader being firmly believed by the crusaders to have been the Holy Ghost. himself.

Indeed the grievances of the said local journals against our Society and its present leaders are quite unparalleled in the history of India. Instead of having a special Committee of Torture organized against the Theosophical "Innocents"—a kind of "a Scarabeus on the navel" or the "Kittee" of old Madras-Tanjore memory—these "godless infidels and heretics, who, paradoxically enough dub themselves Theosophists," have suddenly become the pets of the Legislative Council, and "Mr. Grant Duff and his Government are so weak as to be drawn by Colonel Olcott." The latter, moreover, is charged with having "attacked. the Bishop" and sought the protection of Government from the hitherto only too well-felt pressure of the Missionary body upon their civilian friends.

Now, the truth is, that Colonel Olcott simply wrote a very respectful, though "Open Letter" to Mr. Gell, reminding this too-zealous Doctor of Divinity that Christian charity and malicious slandering of innocent people were never known to go hand-in-hand with the true religion of Christ, however much they have become synonymous in the opinion of some Bishops and their clergy. And, it is not, as the Madras Mail asserts, "furious hatred of the Church and the clergy" that we feel, but rather a boundless contempt and disgust for the hypocrisy and cant found in too many of her unworthy sons. Of course, this is more than any "would-be" respectable and pious paper is prepared to stand. It matters not whether an editor is a scoffing materialist, not caring a fig for all the Bishops the world over; or a canting "Reverend" ready to play flunkey and second fiddle to every individual one inch higher in the hierarchy of the order than himself; or again one, more expert in promissory notes than galley-proofs,—all are equally shocked at the "preposterous impudence" of the two foreigners.

Only fancy the unheard of insolence “of an American” who dares defend his assailed honour and to give the lie to those who concoct falsehoods about his “antecedents,” or that of a Russian who having proved her well-meaning and loyal intentions to the country of her adoption, and having faith in the impartiality of British Justice claims from it the common protection of a peaceful citizen. To these charges, Colonel Olcott and Madame Blavatsky plead guilty. Having lived for a few years in India and under the watchful eyes of the law, having never transgressed it, and being prepared to prove the same, they defy the teeming millions of the Indian and Anglo-Indian populations, High Courts, and Police Magistrates, Laity and Clergy, Society and the hoi polloi to bring forward the slightest charge against them, which, for a moment, could stand ground in a Court of Justice. Thus, since neither of them had ever purloined Government documents (though mistaken for, and closely watched as, Russian spies for over two years); or committed forgery, or contracted debts and refused to pay them when claimed, or cheated one single tradesman, or ever been found guilty of dirty libels and defamations of the character of innocent persons to suit the taste of their pious readers, or obtained money under false pretences; and, again that they are neither returned convicts—like some of their detractors, since they have never stolen anything, no, not even a saddle—and that, in fine, they are quiet, law-abiding people, who defy the closest scrutiny into their private characters,—why should they be refused equal protection with the rest of the populations, many among whom are far less immaculate than they? Most of the Anglo-Indian editors have tried their hand to injure the Theosophists and have signally failed in their attempt. Quite the reverse; for, every fresh libel, whether followed by forced apology and retraction of the calumny, or passed over in silent contempt has only brought more branches to the Parent Society.

Thus, while in 1881, at the time when the scurrilous article in the Saturday Review denounced us as “unscrupulous adventurers” was eagerly caught up and republished by some Anglo-Indian papers (the Statesman coming to grief thereby) we had hardly 25 Branch Societies (Europe and America included), now, at the end of 1883, we have 87 Branches in India alone. At this rate, specially as our friend, the hitherto high-toned and dignified Madras Mail, has condescended to ornament its columns with a silly and lying libel in verse, we may hope to multiply our Branches to 200 more by the end of 1884. This, considering the fact that we are but two to work at the head of such a tremendous body, is very undesirable. We beg, therefore, our unkindly disposed and but occasionally gentlemanly contemporaries who refuse to take pity and show mercy to the two over-worked and hapless founders, to cease for a time libelling us, were it simply out of regard to their good “Lord” the Bishop, whom the courteous editors defend tooth and nail. For verily and indeed, their abuse of theosophy proves itself more dangerous to meek Dr. Gell than to any of us. Not only is it calculated to thin the ranks of his converts, but it impairs his own prophetic previsions in the Indian Churchman. Having had such success after, and for, having been at various times called in the Anglo-Indian papers “unscrupulous adventurers,” “ignorant and blasphemous charlatans,” “impostors and Russian spies,” “unmitigated frauds and black-legs,” now that the Madras Mail comes out with an anonymous poem (!!) where, under the very clever anagram of “Madame Blahetta,” the editor of this magazine is alluded to as a THIEF in the habit of spiriting away precious rings,* it is only natural to suppose that this delicately framed libel threatens to convert all India to theosophy and send millions on pilgrimages to the Adyar sanctum!

* In this piece of silly poetry, which certainly disgraces only the editor who allowed it to appear and no one else, a legend about a certain credulous lady of high rank, a Spiritualist, and a Madame “Blahetta,” a medium, raising the dead (!!) at Ooty is given. Those anxious to test the veracity of the Madras Mail’s poetaster have but to apply to a certain lady and her husband, moving here in the highest rank of society, for particulars.

Such libels, as this one—in this case the poetical production of some Ooty Civilian, or some brave “Colonel,” assuming under the gaseous inspiration of champagne and the traditional “pick-me-up,” the guise of Mrs. Grundy’s “Avenging Angel”—are very, very dangerous to the work of the missionaries. They are calculated, as shown above, to bring us more than one Christian, whom his “Lordship” himself apprehends in the extract that follows, and that we shall analyze with his permission—are ready to pass over to the enemy’s camp. Notwithstanding the prognostication of the crusading trio to the contrary, we find that Dr. Gell does after all take notice of Colonel Olcott’s “Open Letter.” As his entire and welcome confession from the Indian Churchman is quoted verbatim further on, in a letter signed “H. R. M.” (see p. 26 of this Supplement), we now give but a few choice and suggestive sentences from the said extract. “H.R.M.,” a high Military Officer, an Englishman and a Theosophist, reviews it too ably to require any additions to it.

We have too much regard and respect for both to drag their names into publicity; yet, since that name is an open secret to every one at Ootacamund and Madras, we do not see why we should not avail ourselves of their private evidence.

The facts are these: — A sapphire (not emerald) ring was taken from the finger of the lady and almost immediately—two minutes after—restored to her with another, the duplicate of the former, only a great deal larger, not of “brass and brummagen-make,” but set with a sapphire of greater value than the original. The miserable versifier, whoever he may be,—for one, capable of inventing a lie to slander a woman under the veil of anonymity can certainly be no gentleman but simply a contemptible coward, is challenged to give his name. Let him do so, and his falsehood will be at once proved,—before a magistrate.—Ed.

[The lady referred to was Mrs. Sara M. Carmichael. H. P. B. was at the time at Ootacamund, visiting her friends, Major-General and Mrs. Henry Rodes Morgan. Mrs. Carmichael’s own account of this remarkable phenomenon can be found in A. P. Sinnett’s *Incidents in the Life of Madame Blavatsky*, pp. 259-60. The approximate date of this phenomenon is early August 1883.—Compiler.]

At our Madras Clerical Conference last week we considered whether it was desirable to take any special steps at the present time for counteracting Colonel Olcott's teaching, the subject having been appointed before the "Open Letter" appeared. The European and native clergy who are most conversant with educated natives and who were present, stated that many Hindus here were attracted by the teachings of Theosophists, and that the minds of even some Christians were shaken by it, and urged the desirability of endeavoring to expose its errors. . . . We generally agreed that it was undesirable to take any notice of Colonel Olcott, or to adopt any special measures at the present time.... Father Black was present at our Conference; he mentioned that in Bombay Colonel Olcott had been let alone, and his Mission there had failed. . . .

I have ordered a copy of the Rev. Theophilus' address on Theosophy to be sent to you.

Very sincerely yours,

F. MADRAS.

The italics are ours. The above, besides failing to corroborate the S. I. Observer's soothsaying, to the effect that "it were almost an insult to our Bishop to attempt any defence," gives us an insight into the real feelings and present policy of the clergy. Unable to crush the Theosophical vineyard, they console themselves with the idea that its grapes are sour. If "Father Black" (a correctly suggestive appellation, no doubt, of the inner personage) asserted that "in Bombay Colonel Olcott's mission had failed," he asserted that which is an evident untruth. However this is only a trifle. But now, having read his "Lordship's" remarks, we feel at liberty to fathom them. We crave further explanation what may be the "special steps for counteracting Colonel Olcott's teaching"? The palmy days of thumb-screws, and of grilling living witches having vanished for ever, and Her Majesty's Imperial Government having vouchsafed religious equality and rights to all its heathen subjects of every persuasion, we would have been at a loss to realize the true meaning of the implied threat but for the concluding words of his Reverence "F. Madras." "I have ordered a copy of the Rev. Theophilus' address on Theosophy to be sent to you," he adds. This throws a flood of light upon the hidden meaning.

The said address (a pamphlet) though in no way libelous, is yet full of misstatements from the first page to the last. (We refer the reader for verification to the September Theos., 1882, p. 315.) In addition to this, a certain malicious and false statement, proved and recognized as such for over a year back, was, notwithstanding repeated refutations, insisted upon and reiterated by many missionaries. It refers to the old and clumsily gotten up story at Tinnevelly, about Colonel Olcott and the king-cocoanut incident. Although nothing of the kind had ever happened, and that the cocoanut tree flourishes and is being well taken care of since the day the President-Founder planted it in the sight of 5,000 Hindus in the temple of Tinnevelly; and that again he visited and saw it in the temple yard hardly five months ago when revisiting the Tinnevelly Theos. Society; and that the story invented by the missionaries two years ago to the effect that the young tree had been uprooted and the Colonel denounced by the Brahmans as an impostor and an unclean Mlechchha as soon as he had left that city—was once more refuted and proved a malicious invention in *The Theosophist*; still and notwithstanding all this, the undignified and false report is circulated! Given out as a fact and under the authority, and over the signature of Bishop Sargent, who was the first to set it going in a Madras paper—(this Bishop, at any rate, being hardly able to plead ignorance since he belonged to the place and had the means of verifying the statement at leisure)—it was allowed to take root, and has never been contradicted or even modified by Bishop Gell, so far as we know. We refer our Fellows and any reader who may see this to the back number of *The Theosophist*, the Supplement for Dec., 1881, p. 7; Feb., 1883, p. 3, etc., to the Brahmans of Tinnevelly and—to the cocoanut tree itself, our best living witness. And now we ask: is, or is not, this sanctioning and spreading of a flagrant untruth, and other malicious innuendoes, to be regarded as a reprehensible and dishonest action? “Do not bear false witness” is an express commandment in both the Testaments.

Yet we have but to turn to a pamphlet issued two years ago by the missionary Press of Bombay under the direct supervision of the renowned Mr. Squires, also a “man of God,”—entitled *The Truth about Theosophy*, to find how the clergy headed by their Bishops deal with truth and facts. With the missionaries the coarse and vulgar chaff of every American reporter against theosophy, every falsehood passing for fun and joke, is accepted as gospel truth and circulated as an undeniable fact. This, they have the impudence to pass off as the “antecedents” of Colonel Olcott and Madame Blavatsky!!

It is this that shows to us more clearly than day what will be the nature of the “special steps for counteracting Colonel Olcott’s influence” mentioned in the noble Bishop’s letter: the clerical and jesuitical policy is to be carried by them to the bitter end. A selection of false rumours, malicious backbiting, wicked and stupid cock-and-bull stories, will be disseminated in the future, as they have been in the past, far and wide, by paid catechists, clever zenana-missionaries and padris and by all the brood of ignorant, half-educated, as well as learned society people under the sanction and with the blessings of their respective Bishops. We have a proof of it already. The Bishop of Madras, who knows, who cannot help knowing that such pamphlets are full of untruth and calumny, goes to the trouble of sending them to various “Mrs. Andrews” and “Jones,” “with the compliments of the Bishop of Madras” in his own handwriting on the covers! He places them personally upon the Library Table at Ootacamund, and allows them to remain there in the teeth of every refutation. This is the line of clerical policy we protest against and denounce as unchristian, ungentlemanly and wicked; and those are the men that public hypocrisy and cant would force us to respect!

We are charged with anti-Christism, while we are guilty but of anti-clericalism; with a “fierce hatred of the Church” when we confess but to a ferocious contempt for the ecclesiastical system; the system that crucifies its Christ daily for 15 centuries, tramples His commands in the dust under his feet, and disfigures His noblest and most divine teachings!*

* It is also proved to us by the following facts. Having presented the lady referred to in the previous footnote with a sapphire ring as above explained, and finding ourselves, in consequence, slandered and our character defamed in silly libelous verses intended to be funny, we appealed to the editor of the Madras Mail. He being a gentleman, we thought, once that the full particulars are laid before him, he could not refuse to publish the truth and thus repair the mischief. The editor promised, assuring the gentleman who called on him on the subject, that as soon as we could show him a statement of the facts over the signature of the lady who had the ring, he would himself write a “serious editorial” giving the true version. The lady in question, extremely shocked at the insulting lie invented by her “Christian” friends, gave us a statement bearing her signature to the effect (1) that her own ring had never been “spirited away,” as alleged, as she has it to this day on her finger and “knows it by two marks on it which I [she] can swear to”; (2) that in addition to her own ring “she was presented with a blue sapphire ring far more valuable than my [her] own ring.” The statement in the lady’s own handwriting was taken to the editor of the Madras Mail by General and Mrs. Morgan— both Fellows of our Society, and at whose house at Ootacamund the ring was given to our mutual friend. The editor thereupon expressed himself satisfied, and remarked that such verses accusing a person of a “gipsy trick,” ought never to have appeared in his paper, and have so appeared only because he, the real editor, was absent at the time. The outcome of all these fine words, however, was only a short editorial—neither an apology nor rectification but simply chaff in equivocal good taste, giving the mangled statement of the lady in question with more persiflage and quizzes in addition. Why? Because the majority of the readers of that paper are Europeans (the Madras Mail having lost some hundreds of its Hindu subscribers in one day) who bitterly oppose our Society and would applaud every imaginable falsehood against us and have it circulated instead of truth. This, in its turn, is demonstrated by another fact quite as suggestive. Mrs. —, the lady concerned, has, since the publication of the statement, received, as she says, some fifty letters finding fault with her for having told the honest truth about the matter. Thus, the high-minded Christian Society of Madras would subscribe joyfully to any lie and calumny to please their own prejudices, the Bishop and public opinion—even to calling a person a thief—rather than speak the truth and thereby vindicate a hated body of men who dare lift the standard of Truth against every sham, whether social or religious.—Ed.

How much the defenders of Bishop Gell care themselves for truth and fact may be surmised by reading a certain idiotic article headed “Charlatans and Dupes” (October 20th, 1883) in the S. of I. Observer. In this tissue of grand-iloquent misrepresentations, falsehoods, and impertinent remarks, the writer speaks of “the imbecile credulity” of women, and asserts that “the fundamental axiom of Theosophy is this preposterous belief,” i. e. “the power of mortals to raise the dead and place the spirits at their beck and call to minister to their trivial daily wants.” This, as Shakespeare says, “is a lie with a circumstance”—number one. No. 2 is shown in the comparing of Theosophy and the Theosophists to Mormonism and their “scoundrel Prophets.” As to the rest it is too indecent to be even mentioned in these columns. There are editors and editors. There are such whose opinion one may care for, and others whose abuse is praise. And we have heard of those journalists who, having just escaped conviction and sentence (for playing at Tarquinius with under-aged Lucretias) only because parents would not dishonour their children, went home, and wrote a fulminating article full of virtue and moral gushing upon “the besotted superstition” of the theosophists in general, and “the adulterous villainy of the age” in particular. As to the writer of this special editorial, he expresses regret at the abolition of the Holy Inquisition. “In the Middle Ages,” he says, “the lust of no adulterous villain would have been pandered to, in the name of religion.” Were it thus in the present age, we fear this delightful article on “Charlatans and Dupes” would have never been written. As to the virtuous indignation of the writer, who submits “that though such remedies were barbarous, they effectually purged and purified Society from the charlatans and impure wretches that disgrace and pollute it in our day”—we share it entirely with him. Yet we remind him that the return of not only the obsolete and fiendish laws of the Middle Ages, but even of the laws of Merry old England that were enforced hardly a fifty years ago, would be very, very dangerous for some virtuous penny-a-liners.

For in those days when people were hung for stealing a penny loaf, the theft of a weightier object would never have been limited to three months' imprisonment. Thus more than one canting church-going hypocrite and thief, would have paid their little larceny with their lives.

The remarks of our Ooty Grandison and moraliser concerning the variety and the degree of respectability of "faith" are most charmingly naive and silly. "The faith that engendered an implicit belief in miracles, that inaugurated the stupendous spectacle of the Crusades" he "can understand and reverence." But faith in the psychological powers of man—which, unable to understand our tenets, he calls belief in reversing "the laws of nature" (precisely that which we have been fighting against for years)—and sets it down as "rank blasphemy to the Almighty." Our puny foe ought to take heed and remember the fate that befell the Crusades—the offspring of the faith he reverences. Beginning with the tag-rag and bob-tail, the ruffraff army of Peter the Hermit, who deserted the fools who had trusted him, and thus left his tatterdemalion crowd to be chopped up as mince pie, each of the eight Crusades ending with that of Edward II, had started with the cry of "God wills it!" "God wills it!" Yet, if we remember rightly, the Deity gave flatly the lie to one and all by allowing them to be decimated in Bulgaria, destroyed by the Hungarians, and finally annihilated by the Saracens, who sold into slavery those whom they did not murder. With all their faith the Christians have not been able after all to wrest the "Holy Land" from the hands of the infidels.

We close our remarks and bid adieu to the righteous trio of our contemporaries by advising each of them to attend a little more to the beam in his own orb, before he sets out on the fool's errand of discovering (or rather—inventing) non-existing motes in the theosophical eye, though it is not certainly free of motes of other description. As to the incessant personal abuse showered upon us by the Madras and other dailies, luckily for us, we find that other persons—nobler, better and far higher in social position than the humble Theosophists, are no better protected against scurrilous abuse in the Indian Empire.

We Theosophists have the consolation of finding ourselves standing on quite parallel lines with His Excellency the Viceroy in the estimation of some Anglo-Indians who pass for refined and educated gentlemen. In a circular against the Ilbert Bill which, we are told, is now being widely circulated in the N. W. Provinces, and whose author is said to be a lawyer (one who ought to know the value of words and epithets), we find the noble Marquis of Ripon referred to in the following elegant terms: —

The Viceroy forced on us is dishonest and TRICKY and is determined to stir up strife between us and the natives of India for his personal advancement, etc.

And if the “free-born” Briton speaks thus of his own Viceroy, the representative of Her Majesty the Queen, calling him “dishonest and tricky” (!!) what can we expect at the hands of such aesthetics? Indeed we rather feel honoured than otherwise in being publicly called names from the cabman’s vocabulary, alongside with a good and noble man; one whom even his position—the highest in the land—is unable to protect from the vilification of foul-mouthed bullies.

ANANDA BAI JOSHI’S RECEPTION

[The Theosophist, Vol. V, No. 3(51), Supplement
to December, 1883, pp. 39.40]

GREETING TO THE BRAHMIN LADY WHO WILL BECOME A
PHILADELPHIA STUDENT.

(Philadelphia Press)

The parlors of Dr. Rachel L. Bodley, Dean of the Woman’s Medical College, at 1400 North Twenty-first Street, were crowded yesterday afternoon with ladies and gentlemen, assembled to meet Mrs. Ananda Bai Joshi, a Brahmin lady, of Serampore, Hindustan, who has come to this country to study medicine, in order that the women of her Native land may be attended by skilled and educated physicians of their own caste.

Mrs. Joshi, a plump little woman but eighteen years of age and of a decidedly brown complexion, stood in the centre of the drawing-room, and shook hands with the guests as they were presented. She was dressed in her full Native costume with the characteristic sari, or a silk scarf of Pompeian red, bordered with gold thread, forming the over-dress, covering the shoulders and bust, and if necessary, the head. This garment is about ten yards long, and has no fastening. The lady takes one turn about her waist, and then lets pleat after pleat drop to her feet, tucking it in each time at her waist, the mass of folds thus forming a skirt. The end is brought around the shoulders, leaving the left arm bare, and in her native land is carried over the head, and covers the face. Underneath the sari and visible on the left shoulder was a black silk waist with a V-shaped corsage. The sari was fastened at the breast by a beautiful brooch set with large pearls. In her ears were ornaments of gold filigree, set with pearls, and at her throat were necklaces of gold filigree and pearls. Her bracelets were of jade, a sacred green stone, carved into rings. A wreath of jessamine was woven in with her hair, which was jet black and parted a little on one side. Her hands were encased in kid gloves, so that she could touch the hands of a stranger without being contaminated. Between her eyes was a peculiar mark in purple and red paint which denoted the caste of this lady to be a Brahmin.

Mrs. Joshi's husband is a prominent member of the Brahma Samaj or Progressive Hindu Society, of which Ram Mohun Roy was the founder, and Keshub Chunder Sen is the present leader. This society has about 1,500,000 members, and is striving to lift the Hindu race from its present religious condition. The idea of 3,000 gods is one of the many things that the society is trying to overthrow. In consequence of belonging to the Brahma Samaj, Mrs. Joshi is enabled to do many things that she would otherwise be unable to do, but she must still, even in this country, respect certain customs, in order not to lose her caste. She must live in a room by herself, and must prepare her own food until a Hindu woman comes to serve her. The little woman is quite intellectual, being able to speak seven languages—Hindustani, Sanskrit, Bengali, Mahratti, Canarese, Gujarati, and English. She talks English with ease, and expressed herself as being greatly touched at the kindness shown by her new friends.

Among those present were Miss Mary Jean, Mrs. Mumford, Rev. G.D. Boardman, D.D., Judge W. S. Peirce, Dr. Atkinson, Rev. R. M. Luther, Secretary of the American Baptist Missionary Union, Mrs. J. F. Lean, W. W. Kean, M.D., and many graduates of and instructors in the Woman's Medical College.

EDITOR'S NOTE.—It affords us sincere pleasure to find honours so deservedly showered on that excellent young lady, Mrs. Ananda Bai Joshi, an ornament of the Calcutta "Ladies Theosophical Society." At the same time, with an eye to the dismal fate that befell poor Pandita Rama Bai, in England, we cannot help shuddering when we find the long string of Reverends among the citizens who greeted our little friend in the Quaker city. What a rush of candidates there will be to save a "heathen soul" from eternal perdition! What sweet persuasions and eloquent oratory are in store for the poor unwary victim! In the meanwhile we may as well note a few glaring—inaccuracies that have crept into the above extracted report. We are not told whether it is Mrs. Joshi who informed the reporter that she belonged to the Brahmo Samaj; whose "leader is Keshub Chunder Sen." We have reasons to doubt it, for we never knew her addicted to false statements and we find several such in the latter report. In the first place and so far as we knew, neither Mrs. Joshi nor her husband ever belonged to the Brahmo Samaj, certainly not to the New Dispensation of Keshub Babu. Secondly, the prophet of the Lily Cottage is wrongly styled the leader of the Brahmos who all decline the honour with the exception of a handful of enthusiasts. Thirdly, he has not 1,500,000 followers, since all the three divisions of the Brahmo Samaj put together, i. e., the Adi, the Sadharan and the New Dispensation Samajes cannot show on their muster rolls even a hundredth part of the number given above. We were told in Calcutta by a near relative of the Babu—that the direct followers, or the apostles of Babu Keshub could be counted on the ten fingers—they do not exceed fifty men. We wonder which of the Reverends present gave the information. Mr. Joshi is a staunch Theosophist, and so is Mrs. Joshi we hope.

A PSYCHOLOGICAL PHENOMENON

[The Theosophist, Vol. V, No. 3(51), December, 1883, pp. 88.89]

[This account appears here, out of strict chronological sequence, as it is probably not from H. P. B.'s own pen. However, her closing Editorial Note—which otherwise would be included among Miscellaneous Notes—has but little meaning without the complete account.]

We have much pleasure to be able to lay before the public a remarkable psychological phenomenon, as interesting as it is well authenticated. On November 10th, a European gentleman* attached to the Theosophical Head Quarters was engaged in some work in a room adjoining that of Madame Blavatsky, when he heard a voice, which he believed to be that of Mr. D—K—M,† an officer of the Parent Society, speaking to Madame Blavatsky in her room. As this young man had, to that gentleman's knowledge, left the Head Quarters some weeks previously to join Col. Olcott, at Poona, he naturally thought at the time that he had come back and so entered Madame Blavatsky's room to greet the officer in question on his return. But fancy his surprise when on entering the room he found that D—K—M was nowhere to be seen; and his surprise positively grew up to amazement when on enquiring he found that, though this young Brahman was at the moment at Moradabad, N. W. P., yet Madame Blavatsky who was then standing looking very much perplexed, before the shrine setting it in order, had also not only heard that chela's voice, but assured the gentleman that she had a message from D—K—M, which was of great importance — the words of which she was asked to repeat by telegram. She immediately proceeded to have them wired to Moradabad and the message was sent. In the evening, General and Mrs. Morgan from Ooty, Miss Flynn from Bombay, Mr. Mohini Mohun Chatterji from Calcutta, and others then on a visit at Adyar, talked the matter over a good deal, all expressing surprise and intense curiosity as to how far the phenomenon would be verified.

* [Monsieur Alexis Coulomb.]

† [Damodar K. Mavalankar.]

With these prefatory remarks we may safely leave the following documents to speak for themselves and invite our Spiritualistic friends to explain away the occurrence on their orthodox theories. These documents were received from Moradabad five days later:

On the evening of November 10, Mr. D—K—M—having at the request of Mr. Shankar Singh of Moradabad promised to ask the Mahatmas whether Col. Olcott would be permitted to treat mesmerically two children, in whom Shankar Singh was interested,* and having at his request gone to the Adyar Head-quarters in the Shukshma sarira (astral body) told us that he had received a message at the Adyar “Shrine”; at the same time he also said that he had asked Madame Blavatsky to give Col. Olcott a confirmation of his visit as well as of the order received through the shrine from Col. Olcott’s guru by sending a telegram to him, D—K—M. or Shankar Singh; after which he reported (4:50 P.M.) its substance in these words: “Henry can try the parties once, leaving strongly mesmerised Cajaputti oil to rub three times daily to relieve sufferers. Karma cannot be interfered.”

(Signed)	(Signed)
Shankar Singh.	Narottam Dass.
Pundit B. sankar.	L. Venkata Varadarajulu Naidu.
W. T. Brown.	Toke Narainasamy Naidu.
Purmeshri Dass	Chiranjee La.
Parshotham Dass.	H. S. Olcott.
Ishri Prasad.	Pran Nath Pandit.

(The telegram mentioned by D—K—M. has just been received (8:45 A.M., November 11th) as a deferred or night message of 34 words, in which the above exact words are repeated. Madame Blavatsky says a “voice from the Shrine” spoke the words, and adds that D—K—M. heard the voice, and the telegram is sent at his request.

* [During the whole of the years 1882-83, Col. Olcott had been engaged in magnetic healing. He had brought himself to a point of exhaustion, and received on October 19, 1883, an order from his Master to cease treatments. Shankar Singh, a Government Official, had implored him to undertake the cure of two lads aged 12 and 14 respectively, who had each on arriving at the age of 10 years become paralyzed. As Col. Olcott had to refuse on account of orders received from his Teacher, Shankar Singh appealed to Damodar’s sympathies. This resulted in Damodar’s intervention on his behalf, as narrated in the present account.—Compiler.]

Copy of the telegram received from Madame H. P. Blavatsky by Mr. D—K—M.
(Class D)

To Moradabad		From Adyar (Madras)	
Words	Days	Hours	Minutes
49	10	17	15

To D—K—M.

c/o Col. Olcott, President From

Theosophical Society. H. P. Blavatsky

“Voice from Shrine says Henry can try parties once, leaving strongly mesmerized Cajaputti oil, rub three times daily to relieve suffering, Karma cannot be interfered with. D— heard voice; telegram sent at his request.”

Noted that the telegram is dated Adyar, 5:15 P.M., or but 25 minutes later than the time when D—K—M.’s psychic message was reported at Moradabad. The two places are 2,281 miles apart.

(Signed)

Ishri Prasad.

W.T. Brown

H.S. Olcott.

Pundit Sankar.

(Signed)

Purashotham Dass.

Chendra Sekhara.

Toke Narainasamy Naidu.

L. Venkata Varadarajulu Naidu.

Editor’s Note. Mr. D—K—M. is a chela of hardly 4 years’ standing, his remarkable psychic powers having received their development but lately. He is of a very delicate health and lives the life of a regular ascetic. Whenever the phenomenon of the separation of the astral from the physical body takes place, we are told, he falls invariably asleep or into a trance a few minutes before.

[The circumstances outlined above are mentioned by Col. Olcott in his Old Diary Leaves, III, 29-30, but without any detailed account .——Comp.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No. 3(51), December, 1883, p. 96]

[A correspondent, Henry G. Atkinson, of Boulogne, France, quoting from Notes and Queries of August 25, 1883, draws attention to Gaffarel's Unheard-of Curiosities, wherein it is said that if the ashes of certain plants, such as roses and nettles, are put in a glass and held over a lamp, they will rise up and resume their original form. It would appear that Gaffarel came to the conclusion "that ghosts of dead men, which he says are often seen to appear in church yards, are natural effects, being only the forms of the bodies which are buried in those places, and not the souls of those men, nor any such like apparitions caused by evil spirits." To this H. P. B. says:]

This is precisely that which is held by the Theosophists in all such cases of apparitions long after death.

[The correspondent doubts, however, whether this explanation could possibly apply to "the clothes and armour" which are sometimes seen, as they "are artificial productions, and their ashes scattered to the four winds." To this H. P. B. says:]

And why not? Anything, of whatever material, and be it an organic or inorganic tissue, once it has imbibed the magnetism of the body it was in contact with, becomes, so to say, part and parcel of the latter. Burn a body clad in a uniform, and the uniform will appear as the aura of these ashes, together with the form of the dead man. The ghosts of the Hindus who are burnt quite naked will never appear clad—unless in the imagination of the Seer. The tale told by Gaffarel is not a fiction. The experiment was made and the assertion found correct.

[The Theosophist, Vol. V, No. 3(51), Supplement
to December, 1883, p. 32]

The following is an extract from the Poona Observer and Civil and Military Gazette of October 24:—

"Mr. Gerald Massey, the poet, has become a Theosophist.

'Massey' on us! Who next?"Editor's Answer:—Not Mr. Gerald Massey, as far as we are aware, for he is not on the lists. Perchance the poet may be some day the "next," but the Editor of the Poona Observer was the "next" preceding one, and no great acquisition for the Society either.

[Cursory comment on the attitude of a Padri Principal of the Missionary College at Tinnevely, who misinterpreted the Government's attitude towards The Theosophical Society:]

Oh, Loyola, art thou not content to find so many Protestants among thy faithful followers and disciples?

FROM A LETTER TO THE EDITOR OF REBUS

[Rebus, St. Petersburg, Russia, Vol. II, No. 49, December 9th, 1883, p. 447. Translated from the original Russian.]

. . . While I have seen the medium Home, I was not acquainted with him, and therefore could not have journeyed to America in his company, as is stated in No. 40 of your Journal, in the article "The Truth About H. P. Blavatsky." You will oblige me very much, Sir, by a rectification of this statement, and by telling your readers that it was an error. I went to America with Mr. Yule and his wife. Mr. Yule, I believe, died many years ago. Though his name is unknown, he was, however, a strong medium.

H. BLAVATSKY.

India, Madras, November 25, 1883.

[The weekly journal Rebus—meaning Riddle or Charade—started as a mere sheet of riddles. It became later the organ of Spiritualism and Mediumism in Russia. Its Editor, Victor Pribitkoff, was very friendly towards H.P.B. and her work. The early volumes of the Rebus contained numerous articles by such prominent scientists and writers as A. M. Butleroff, N. P. Wagner, A. N. Aksakoff, N. Strahoff and others. Although statements have been made to the effect that H. P. B. wrote for the Rebus, only two items from her pen have ever been found in that journal, outside of the excerpt printed above, namely, a Letter to the Editor (Vol. IV, No. 37, September, 1885, pp. 335-336) concerning the reasons why she left India in 1885, and a Russian version of her English story entitled "The Cave of the Echoes" which in the Rebus is called "The Cave of Ozerki" (Vol. V, Nos. 1-3, Jan. 5, Jan. 12, and Jan. 19, 1886, pp. 9-11, 25-26, and 36-38 respectively). These two items are to be found in their correct chronological sequence in the present series. The early volumes of the Rebus are now extremely rare and very difficult to find.—Compiler.]

LETTER TO THE EDITOR OF THE EPIPHANY

[The Epiphany, Madras, December 15, 1883, pp. 59-60. Copied from H. P. B.'s Scrapbook XI (17), by courtesy of The Theosophical Society, Adyar]

Dear Sir,

In the wide Missionary world we count upon at least one narrow circle of honest and honorable foes in yourself and your colleagues. May we long retain such amity of opposition! In your issue of November 24th, a Summary is given of the Rev. Arthur Theophilus' address on Theosophy with comments by a correspondent, "N.G.M." It is not my present purpose to controvert the charges brought forward there, as they have been most completely met and refuted in the Supplement to The Theosophist for September 1882. It will appear therefrom that the Reverend gentleman's pamphlet against us is one long tissue of misstatements from first to last. The only wonder is that the Bishop of Madras should take it upon himself to circulate a pamphlet containing inaccuracies, which were originally mere misstatements, but the reiteration of which after our contradiction renders now those who still circulate them guilty of an offence of much deeper dye. A copy of The Theosophist for September 1882 is sent you under separate cover; it will speak for itself. I confidently rely upon your invariably fair and friendly enmity to hold the balance evenly, and do us that justice which the nature of the case may call for. The perusal of my Review on Rev. Theophilus' effusion will, I believe, enable you to come to a right decision with regard to the controversy.

Yours faithfully,

H.P. BLAVATSKY.

Editor, Theosophist.

[Here follows a long analysis by the Editor of The Epiphany of Rev. Theophilus' alleged quotations from H. P. Blavatsky in his pamphlet, The Theosophical Society, Its Objects and Creed, which was reviewed by H. P. B. in The Theosophist, Vol. III, No. 12(36), September, 1882, pp. 315-318. The Editor's article is friendly in tone and impartial.—Compiler.]

MA DERNIÈRE

À LA RÉPLIQUE DE M. TREMESCHINI

(Voir le Bulletin du 15 septembre)

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques,
Paris, 15 décembre, 1883, pp. 248-255]

[This is H. P. B.'s final Answer to Mr. Tremeschini and the controversy is thereby concluded, as far as she is concerned. Apparently Mr. Tremeschini intended to write more on the same subject, but, owing to illness, limited himself for the time being to a brief communication addressed to the Editor and published in the same issue of the Bulletin. No further installments of this controversy are known to have appeared.

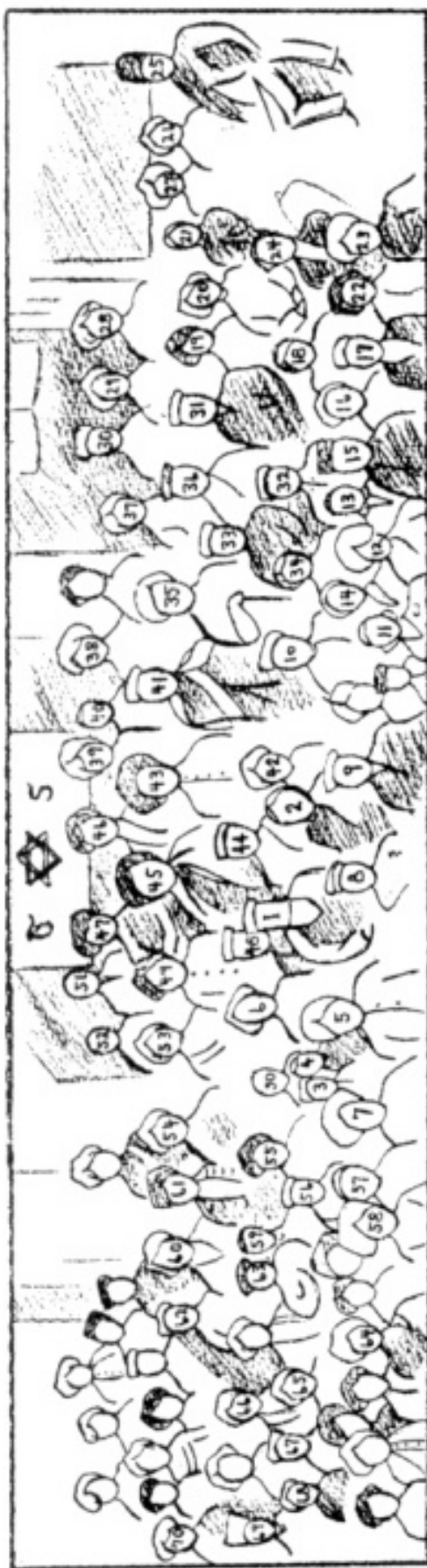
The present article is pasted in H. P. B.'s Scrapbook XI (17), pp. 358-365, and has been copied by courtesy of The Theosophical Society, Adyar.—Compiler.]

Dans le Bulletin d'août, l'estimable «membre de la Société Théosophique» promettait au lecteur la preuve «que si la vérité est quelque part sur la terre, ce n'est pas dans les théories de l'occultisme hindou . . .»

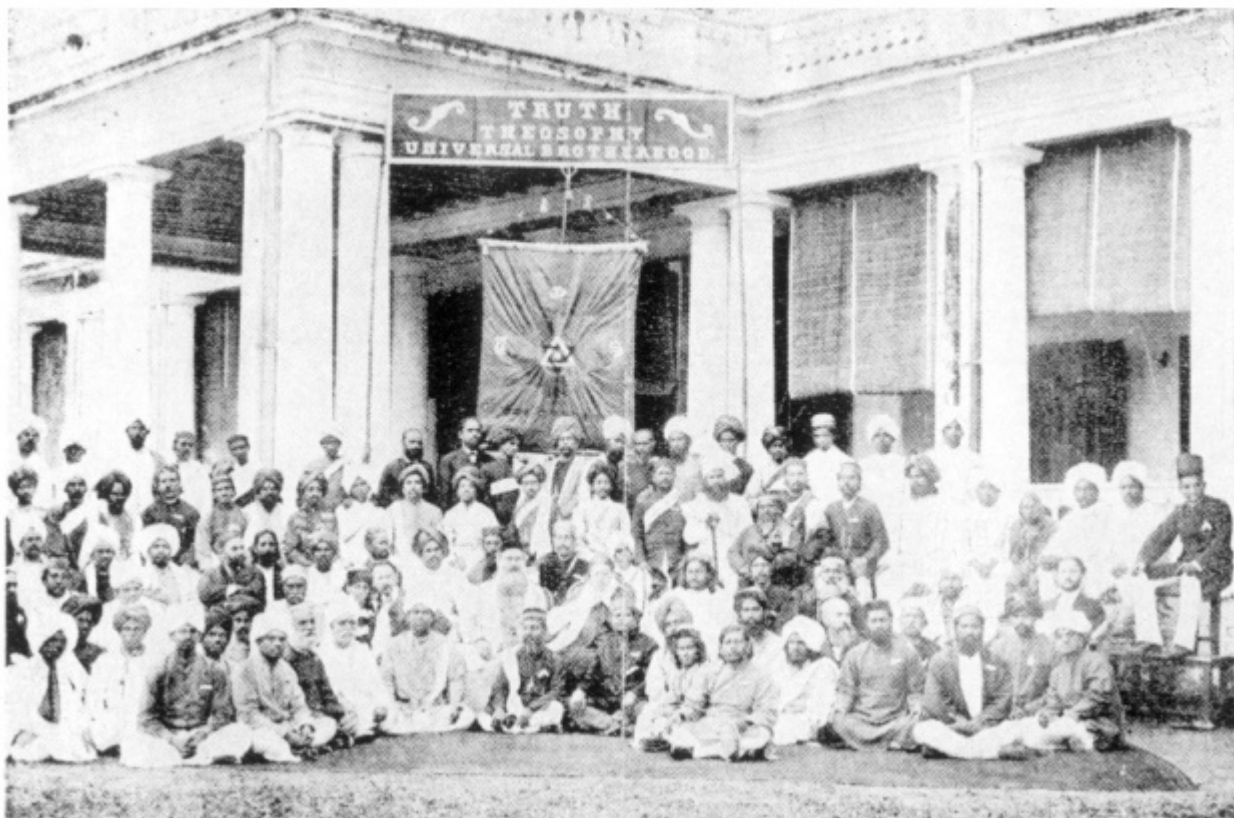
Nous permettra-t-on de lui répondre—une affirmation en valant une autre—que si l'erreur est quelque part sur la terre, c'est bien dans les conceptions de M. Tremeschini, et son occultisme Gôtomique?

Notre adversaire a l'extrême bonté de nous encourager. Il nous dit: n'ayez pas crainte; «je ne suis pas homme à user de représailles.» Mais, au contraire, qu'il en use librement! Il a tort de nous croire capable de la moindre crainte dans une discussion où nous savons avoir raison. «L'honorable secrétaire»—dit-il, «justement préoccupée et inquiète [?] du mauvais effet produit par l'article qui donne origine à la controverse, s'empresse d'en décliner la responsabilité» Erreur, encore et toujours erreur. «L'honorable secrétaire» n'a pas été pour un seul moment ni «inquiétée» ni «préoccupée.» Et de quoi le serait-elle?

«Du mauvais effet produit» sur une poignée de spirites, qui ont bien voulu lui faire l'honneur de la représenter sous une lumière . . . un peu incertaine? Allons donc! Mais on oublie qu'il est de par le monde 20 millions de spiritualistes, et dix fois ce nombre de bigots et de fanatiques de toutes les religions que nous bravons depuis des années, et tous les jours?



1. Col. Henry S. Olcott
2. H. P. Blavatsky
3. Demodar K. Mavalankar
4. Dr. Franz Hartmann
5. S. Rameswami Iyer, B.A.
6. J. Purnayya Pantalu Garu
7. Armuga Moodeliar
8. L. Venkata Varadarajulu Naidu
9. C. V. Jega Row Naidu
10. Rawul Shree Harisinghjee Rupsinghjee
11. Babu Dinanath Ganguly
12. Toke Narainaswamy Naidu
13. Henry C. Niblett
14. Babu Balaji Chand Mullick
15. Babu Niveran C. Mukerjee
16. Tukaram Talye
17. Babu Kali Cheran Bose
18. Thakur Ganesh Singh
19. N. Ratnasabhapati Pillay
20. P. Vaithianatha Iyer
21. A. Parnahanansa Swamijee
22. V. Sundaramaya
23. C. Rajagopalacharya
24. W. T. Brown, B.L., Glasgow
25. Sorabjee C. Nadirsha
26. P. Murugesu Mudliyar
27. P. Ratnavelu Mudliyar
28. M. Umapatti Mudliyar
29. T. A. Anantaramaier
30. B. J. Pedshah, B.A.
31. J. M. Ragoonaya R. Naidu
32. Raj Narain Dass
33. T. Jayaram Naidu
34. Raj Kishen Lall, M.A.
35. Pandit Parmeshri Dass
36. Pandit S. Narain Upadhyaya
37. G. Guruswami Chetty Garu
38. G. Subbiah Chetty Garu
39. G. Narasimhulu Chetty Garu
40. W. de Abrew
41. Coopposwami Iyer, M.A.
42. R. Venkataratnam
43. C. Coopposwami Iyer
44. Babu Pran Nath Pandit
45. V. Subbiah
46. P. Sreenivasa Row
47. R. V. Narainier, B.C.E.
48. Pandit Chandra Sekhara
49. K. Nairana Sami Iyer
50. Mr. De Silva
51. C. P. Gunavardene
52. Sedris De Silva
53. Rao Sahib L. N. Joshi
54. Periaswamy Pillai
55. Toke Venkatapathi Naidu
56. G. Maikaswami Chetty Garu
57. Shyama Charan Bhatta
58. N. Sandrain Iyer, B.A.
59. Dr. Ladii Mohan Ghosh
60. A. M. Varadarajulu Naidu
61. A. C. Chidambara Mudliyar
62. B. V. Ramanujula Naidu
63. A. D. Ezekiel
64. S. Ramachendra Sastria
65. Subba Pantalu Garu
66. J. Lakshmikanta Row Pantalu Garu
67. Babu Norendro Nath Sen
68. Babu Mohini Mohun Chatterjee
69. R. S. Dewar
70. S. Krishnamacharier, B.A.



CONVENTION GROUP, ADYAR, DECEMBER 27-29, 1883

This photograph was taken at the first Convention of The Theosophical Society to be held at the new Headquarters, at Adyar, where the Offices of the Society had been transferred from Bombay, in January, 1883. Reproduced from Col. Olcott's Old Diary Leaves, III, 384-85. The list of most of the delegates assembled, which appears on the opposite page, has been supplied from the Adyar Archives, courtesy of The Theosophical Society.



H. P. BLAVATSKY IN HER FORTIES
Reproduced from a photograph given by William Quan Judge
to Mrs. Harriet Farrar of New York.

Que si toutes ces multitudes qui nous haïssent d'une haine mortelle, et nous le prouvent en nous persécutant sans trêve ni repos, n'ont pu réussir à nous intimider, c'est que la peur n'entre pas certes dans le nombre de nos défauts. J'aime à croire que notre ex-frère de la Société Théosophique est un homme trop sérieux, trop intelligent, pour avoir voulu poser? Aussi, je préfère n'y voir qu'une nouvelle erreur . . .

Pour en finir avec la déclaration de guerre du Bulletin d'août, voyons un peu comment M. Tremeschini s'y prend pour nous démolir—nous et l'occultisme hindou—dans le numéro de septembre. Faisant mes excuses d'avance pour ma franchise, je trouve que notre estimable ennemi n'y démolit—que lui-même. A ce plaidoyer éloquent, dans lequel il voudrait établir contre toute évidence que «les accusations portées par lui contre notre doctrine sont debout, même après les rectifications faites,» je réponds pour la dernière fois. Vraiment, nous avons fort peu de temps à perdre, chez nous. N'était-ce pour rendre service à quelquesuns de nos amis, qui pourraient bien, dans leur sainte ignorance de l'occultisme et du sanscrit, se trouver pris à cette pluie d'erreurs (involontaires, nous aimons à le croire), je n'y aurais même pas fait attention.

Dès la première ligne, M.T. débute par un malentendu fort plaisant. Il m'accuse d'employer «le mot sanscrit Adya» qu'il remplace, dit-il, par le mot «suprême.» A quelle page et ligne, où, quand ai-je employé «ce mot sanscrit»? La Société Théosophique (Suprême?)—demeure à Adyar— un faubourg de Madras; mais pourquoi se numéroterait-elle—car Adya veut dire en sanscrit (aux Indes) premier ou première—alors que notre Société est la seule à porter son nom, ses 123 groupes ou sociétés collatérales étant connues sous le nom de branches?

Plus loin, M. Tremeschini prend le nom pour le nombre, lorsqu'il fait du treta yug le «troisième âge,» parce que treta veut dire «troisième» et de Dwapara yug le deuxième âge, sous prétexte que dwapa veut dire «deuxième.»

Mais cela ne prouve qu'une chose, c'est que M. Tremeschini ignore la manière de compter des Brahmanes. Il nous cite un M. Guérin qui nous est complètement inconnu. Eh bien, si ce monsieur compte de cette manière, ils sont deux à se tromper, voilà tout.

Tout cela s'explique en deux mots: M.T. est tout à fait innocent de la moindre familiarité avec les sciences occultes. Le code hiératique des Brahmes et leur manière de calculer lui sont étrangers et il devient évident, par cela même, que son «code de Gôtomo,»—fort répandu à Paris, mais dont personne n'a jamais entendu parler aux Indes, en fait mystère. Qu'il nous permette donc de lui apprendre que c'est justement parce que ce calcul des yüg (ou yougo pour lui faire plaisir) est un calcul secret, qui n'est connu que des Brahmes du temple, qu'il reste un mystère pour notre adversaire et une anomalie pour les autres. Seuls les initiés pourraient lui expliquer pourquoi le deuxième âge y est appelé treta ou troisième, et que le dwapara, «le deuxième,» y représente le troisième! Les noms en sont le masque; et c'est sous cette absurdité apparente que gît le profond mystère des «âges Brahmaniques»—périodes dont les vrais chiffres ne sont révélés qu'à l'heure de l'initiation.

M. Tremeschini croit avoir jeté la confusion dans nos rangs, en nous citant du Guérin et même le grand Burnouf, qui, dans sa méthode pour étudier la langue sanscrite parle entre autres choses de la manière de prononcer les mots—«d'après les Brahmes du Bengale.» Nous n'avons pas cette méthode sous la main pour le moment; mais nous voudrions nous assurer si Burnouf,—un Indianiste des plus distingués — recommande l'accent «des Brahmes du Bengale»? Nous nous permettons d'en douter jusqu'à preuves plus irrécusables. En tout cas, nous sommes prêts à prouver que le Prof. Max Müller, l'élève de Burnouf, et qui fait aussi autorité, s'est prononcé contre le Sanscrit du Bengale, dont les Brahmes prononcent mojjham au lieu de «mahyam» et koli au lieu de «kali.»

Le Sanscrit est une langue demi-morte, seulement. Il y a encore à Bénarès, a Bombay et aux Indes du Sud des pandits qui l'ont conservé dans toute sa pureté. Mais le Sanscrit est aussi une langue à peine découverte, dix fois plus difficile et bien moins connue que ne le sont le grec et le latin. Et, cependant, on n'a qu'entendre la langue de Virgile prononcée par les bouches cléricales—avec Rome, à deux pas—pour juger du degré de corruption qu'elle a subie chez les Français et les Anglais. Le non bis in idem est devenu avec ces derniers «non baïs aïn aijdem,» et ainsi de suite. Il en est de même pour le Grec classique. Le Sanscrit se trouve dans le même cas. Prononcé par les Bengalais, il ne ressemble pas plus au Sanscrit de Pânini que le romain moderne ne ressemble à la langue de Pindare ou d'Homère. Et si l'on trouve, même dans la langue de ce dernier, des lettres dont les sons correspondants sont inconnus à l'Europe moderne, comment se vanter que les sons et le bon accent védique lui sont parfaitement familiers! Vraiment, la suffisance européenne dépasse quelquefois toutes les bornes. En réponse à notre lettre, voici ce qu'un Brahme du Bengale, un patriote connu, nous écrit. Je traduit mot pour mot:

Je commence par une confession humiliante à laquelle je me vois forcé par respect pour la vérité: au Bengale, la prononciation du Sanscrit est reconnue par les Sanscritistes modernes—Européens et Hindous—comme étant terriblement barbare et incorrecte. Cela est si vrai que lorsque le vénérable chef du Brahma Samaj (Société des Brahmes), le patriarcal-Raja, Debendro Nath Tagore voulut établir à Calcutta son Académie de sanscrit, selon les Védas, il se trouva dans l'impossibilité, malgré un argent fou qu'il y dépensa, de trouver un seul Pandit dans tout le Bengale qui pût se faire seulement comprendre des Sanscritistes du collège national de Bénarès! En désespoir de cause, il se résigna à envoyer quelques jeunes Brahmes étudier la langue sacrée dans cette dernière ville. Je ne m'arrêterai pas à vous détailler les innombrables écarts du vrai accent sanscrit qui se sont glissés pendant les derniers siècles dans la méthode de nos professeurs. Ces écarts sont ridicules et déplorables! Il suffira de dire que les trois sibilantes (lettres sifflantes) sont confondues au Bengale en une seule—la cérébrale. Les lettres B et V ont cessé d'être deux lettres distinctes chez nous; le N dental, et le N palatal n'en font plus qu'un.

Les voyelles ont été mutilées, plus encore. Toute différence entre le î long et le i court—a disparu. Les voyelles sanscrites lri et ri sont devenues dans la bouche de nos Bengalais des consonnes. Quant aux diverses combinaisons—elles n'existent plus—pas même en théorie.

La cérébrale s (translittérée par les Anglais en sh) est prononcée aujourd'hui—kh (comme le ch allemand), lorsqu'il est précédé d'un K. En un mot, le Sanscrit de nos Bengalais est devenu un baragouin incompréhensible pour les Hindous du Nord et du Sud, ce qui n'est pas étonnant, une fois que l'on sait que l'y au commencement d'un mot devient chez nous un j, et qu'ils prononcent le mot youga—«jougo». . . «De toutes les provinces des Indes—dit notre grand sanscritiste, le docteur Rajendra Lala Mitra,—le sanscrit du Bengale est le plus corrompu. Tandis que les Brahmes Marattha de Bombay ont conservé l'accent sanscrit dans une pureté relative, seuls les Pandits de Bénarès le parlent dans toute sa primitive pureté.» Il n'y a plus, à l'heure qu'il est, que les Shastris de la ville sainte, quelques Pandits, comme le Swami Dayanand Saraswati et un petit nombre d'initiés illustres dans le Nord et au Sud qui aient droit au titre d'autorités sur la langue sanscrite.

A vous fraternellement,

DHARANIDHAR—KAUTHUMI

(C'est-à-dire—disciple de l'école sanscrite de Kauthumi —rivale de celle de Ramayana.)

Est-ce assez clair? Et c'est à la méthode selon les Brahmes du Bengale qu'on nous renvoie, pour l'accent et l'orthographe corrects des mots sanscrits! Monsieur Tremeschini joue vraiment de malheur! Il ferait peut-être tout aussi bien d'adopter la prononciation des Babous Bengalais in toto, et dire désormais—Beda, au lieu de «Véda,»et Bishmou au lieu de Vishnou.

Avant de se poser en maître de sanscrit et d'occultisme oriental, on devrait du moins se faire une juste idée de l'énorme importance occulte de la prononciation védique dans le sanscrit et comprendre toute la signification du terme vâch relativement à l'Akasa, c'est-à-dire se rendre compte des relations mutuelles entre le son sacré et l'éther de l'espace. L'accent védique et la cadence sont d'une telle importance dans l'Occultisme que l'authenticité de cet accent est décidée selon la rapidité des effets produits.

Par exemple: un Brahme qui réciterait certains mantras (incantation, conjuration) pour une piqûre de scorpion ou de serpent, et les chanterait selon la méthode et l'intonation prescrites dans le yajour véda—guérirait son malade à coup sûr—

—ce dont nous fûmes témoins oculaires maintes fois,—tandis que «toute la grande armée des sanscritistes européens» avec M. Guérin aidé d'un «Brahme du Bengale» à sa tête pourraient s'égosiller pendant un siècle sans produire plus d'effet que s'ils chantaient «au clair de la lune.» Tout cela est tellement vrai, que le Yajour-Véda est appelé «blanc»—chanté par les Brahmes de Bénarès, et—«noir» lorsqu'il est récité par les Pandits Bengalais, ou ceux dont l'accent n'est pas pur. Les deux surnoms, en plus, se trouvant en directe relation avec la magie blanche et la magie noire. Ce n'est que les Tantrikas (les sorciers) qui prononceraient le nom sacré devanagâri — «devonagoris,» comme l'écrit M. Tremeschini, d'après M. Guérin.

Le son u des français n'existe pas en Sanscrit, s'écrie notre adversaire, en faisant suivre la grande nouvelle de trois autres points d'exclamation. Et qui a jamais soutenu le contraire? Nous écrivons le mot Youga, aux Indes, Yug ou Yuga, car en anglais le Yu devient en français You. Nous n'avons objecté qu'à l'o final, qui n'existe ni dans l'orthographe ni dans la prononciation de ce mot, la lettre a lorsqu'elle est finale étant muette, ou à peu près. Pour en finir je dirige l'attention des lecteurs sur ce qui suit. L'alphabet sanscrit ayant 54 consonnes, 14 voyelles et 2 semi-voyelles, ses combinaisons sont infinies. En plus il existe deux manières pour prononcer la lettre d, ou plutôt, deux d, trois s, deux dh (un son impossible pour tout autre gosier que celui des Hindous) et une voyelle lri!! Nous serions fort aises d'apprendre comment M.T. se prendrait pour translater l'accent de toutes ces combinaisons, et les 68 ou plutôt 70 lettres de l'alphabet sanscrit au moyen des modestes 26 lettres de l'alphabet français? Un français, comme tout le monde sait, à moins d'être né dans un pays anglais, ne peut pas même prononcer les combinaisons du th britannique! Au lieu des the, this, that, il dit zi, zis et zat, l'anglais rendant le même compliment à sa langue lorsqu'il se mêle de parler français !

Je me permets de rappeler à notre honorable sanscritiste de Paris, qu'en le renvoyant à «la grande armée» de ses collègues Européens, ce n'était nullement mon intention de les choisir arbitres dans la question de l'accent sanscrit, moins encore dans celle de l'orthographe qui ne peut que varier selon l'idiome de chaque nation européenne: j'ai seulement voulu en appeler à cette armée pour la valeur et signification des mots, et montrer que pas une des susdites autorités ne lui donnerait raison contre nous pour ses 28000 années écoulées depuis la période du treta-youg. Or, il nous renvoie à Burnouf, et à sa méthode pour étudier la langue sanscrite! Burnouf a fait ce qu'il lui était possible de faire dans les limites resserrées à sa disposition. Pas même Burnouf n'eût pu écrire du vrai sanscrit en français. L'alphabet russe lui-même, avec ses 36 lettres et ses consonnes chantantes, gutturales, linguales, sifflantes et dentales est incapable de rendre certaines lettres sanscrites. Nos Brahmes des Indes ont eu l'occasion d'admirer le sanscrit dans la bouche de certains sanscritistes européens. Les mauvaises langues nous assurent que le grand Pandit Bala Deva Shastri, après avoir conversé en sanscrit avec un certain professeur de cette langue, de St.-Pétersbourg, en a eu la fièvre sans avoir pour cela compris un seul mot à son discours De même, pour les deux lignes, en soi-disant sanscrit, par M. Tremeschini (p. 187), malgré leur grande érudition, deux Sanscritistes Brahmes du Mysore ont mis une demi-heure à les déchiffrer, avant d'y rien comprendre. En effet, M. Guérin a dû apprendre son sanscrit à Calcutta.

Ce n'est donc pas, comme on voit, «l'honorable secrétaire occultiste» aussi ignorante du sanscrit et plus—que de français—qui se permet de contredire l'honorable occultiste de Paris; mais bien les Brahmes des Indes, des sanscritistes reconnus, auxquels on voudra bien permettre, j'espère, de connaître leur «langue des dieux» tout aussi bien que M. Guérin et même Burnouf.

Il est inutile de perdre son temps à relever d'autres erreurs sur lesquelles M.T. insiste, malgré nos réfutations. Elles commencent à ressembler un peu trop à un parti pris. En effet, nous disons blanc, on nous répond—«Non, vous dites noir.»

Nous prouvons n'avoir jamais ni prêché, ni cru à l'absurdité d'un «moi spirituel» se trouvant ANÉANTI (!!). On nous réplique «mais si, mais si, vous y croyez»! Et on renvoie le lecteur, comme preuve, au Catéchisme Bouddhiste du colonel Olcott! Et cela malgré les remarques fort justes de M. Fauvety, page 179, Bulletin de septembre, remarques qui font bien voir que ni le colonel, Président de la Société Théosophique, ni son humble secrétaire n'acceptent le canon de l'Eglise Bouddhiste du Sud que sous toute réserve. C'est comme si l'on cherchait à rendre responsable le pape de toutes les négations du protestantisme, sous prétexte que catholiques et méthodistes sont tous chrétiens! Nos estimables adversaires et contradicteurs ont-ils seulement étudié la différence qui existe entre le canon cingalais et celui du Nord? Connaissent-ils les subtilités qui divisent même les deux sectes de Ceylan, celle du Siam et d'Amarapura? Comment espérer de se jamais faire comprendre de nos frères à Paris, lorsque le génie même de la langue française s'y oppose, et qu'il ne se prête pas seulement à expliquer la différence que nous faisons entre le «moi conscient» spirituel et le «moi conscient» personnel, l'Atman et le Manas, le Buddhi et le jivatma! Voici ce que Max Müller vient de publier à ce sujet. Après avoir critiqué les traductions de la première ligne des Upanishads par Colebrooke et Roer, et montré par les mots que le terme sanscrit âtman ne peut être traduit ni «âme,» ni «esprit,» ni «intelligence,» car âtman est tout cela, et cependant aucun des ci-dessus nommés qui sont ses attributs ne peut avoir une existence indépendante en dehors d'âtman— l'érudit professeur nous dit:

M. Regnaud, dans ses Matériaux pour servir à l'histoire de la philosophie de l'Inde (Vol. II, p. 24), en a senti évidemment toute la difficulté et laisse ainsi le mot ATMAN dans son original, sans chercher à le traduire. «Au commencement cet univers n'était que l'âtman.» Mais tandis qu'en français il semble tout à fait impossible de trouver un équivalent pour ce terme (âtman), j'ai osé le rendre par le mot Self (Ego), a j'ai traduit «en vérité, au commencement, tout cela n'était que Self,

«UN seulement.» (The Sacred Books of the East: The Upanishads, Preface, pp. xxxi-xxxii.)*

Or donc, si le plus grand sanscritiste de notre époque, un élève de Burnouf, confesse ainsi la pauvreté des langues européennes, et l'impossibilité de rendre en français le mot *âtman* (le terme le plus métaphysiquement subtil, et qui contient dans sa signification la base, la pierre angulaire de toute la philosophie ésotérique hindoue), qu'y pouvons-nous, nous autres occultistes? Si l'équivalent d'*âtman* n'est ni «âme,» ni «esprit,» où pourrions-nous trouver des termes pour en rendre toute la sublime conception? Comment s'étonner que ni Mme Rosen, ni M. Tremeschini, ni les autres ne nous comprennent et que, ne nous comprenant pas, ils nous critiquent?

J'ai fini. Tout en remerciant M. le Président pour l'hospitalité accordée, je ne crois pas que nous cherchions désormais à en abuser davantage. Lorsque j'écrivis ma première réfutation, on espérait chez nous, que M. Tremeschini savait quelque chose, du moins de notre philosophie et du code hiératique des Brahmes du Nord et du Sud. Nous nous sommes trompés, et nous le regrettons, car c'est autant de temps perdu. Nous ne voulons pas nous amuser à réfuter du sanscrit du Bengale, ce qui équivaldrait à une réfutation du français de la Cannebière. Nous n'avons pas le temps d'enseigner ceux qui ne le savent pas pourquoi ni le *treta*, ni le *Kali Youg* ne s'appellent point «le premier» et le «quatrième,» lorsque des deux autres,—le troisième est devenu le second, et le second— le troisième. Encore une fois; ce n'est que nos initiés qui le savent.

* [Cf. the original English text:

“M. Regnaud in his *Matériaux pour servir à l'histoire de la philosophie dans l'Inde* (Vol. II, p. 24), has evidently felt this, and has kept the word *âtman* untranslated. ‘Au commencement cet univers n'était que l'*âtman*.’ But while in French it would seem impossible to find any equivalent for *âtman*, I have ventured to translate in English, as I should have done in German, ‘Verily in the beginning all this was Self, one only’.”Compiler.]

Mais peut-être M. Tremeschini finira-t-il par trouver le grand secret dans son «code de Gôtomo»; ce que je lui souhaite, tout en lui cédant le champ de bataille et le priant d'agréer mes respectueux adieux.

H. P. BLAVATSKY,
Secrétaire Correspondant de la Société
Théosophique.
Adyar, Madras, 17 octobre 1883.

MY FINAL WORD

TO THE REPLY OF MR. TREMESCHINI.

(See the Bulletin of September 15)

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques.

Paris, December 15, 1883, pp. 248-225]

[Translation of the foregoing original French text.]

In the August Bulletin the esteemed “Fellow of the Theosophical Society” promised the reader proof “That if truth is to be found anywhere on earth, it is not in the theories of Hindû occultism. . . ”

May we be allowed to answer him—one affirmation being as good as another—that if error is to be found anywhere on earth, it is surely in the conceptions of Mr. Tremeschini and his Gôtomic occultism.

Our adversary has the great kindness to encourage us. He says: “Do not be afraid, I am not one to use reprisals.” On the contrary, let him use them freely! He is wrong in believing us capable of the least fear in a discussion wherein we know we are right. “The honorable secretary,” he says, “justly preoccupied and anxious I?] on account of the bad effect produced by the article which opened the controversy, hastens to repudiate her responsibility for it.” Error, again and always error. “The honorable secretary” has not been for a single moment either “anxious” or “preoccupied.” And why should she be?

“On account of the bad effect produced” on a handful of spiritists, who have honored her by representing her in a light . . . somewhat uncertain? Come now!

But one forgets that there are in the world 20 million spiritualists, and ten times that number of bigots and fanatics of every religion whom we have challenged for years, and do so every day. If all these multitudes who hate us with a deadly hatred, and prove it by persecuting us without surcease, have not succeeded in intimidating us, it is surely because fear is not among our failings. I like to think our ex-brother of the Theosophical Society is a man too serious and intelligent to have desired to pose and so, I prefer to see in this but a new error . . .

To dispose with the declaration of war in the August Bulletin, let us see how Mr. Tremeschini proceeds to demolish us—us and Hindû occultism — in the September issue. Apologizing in advance for my candor, I find that our esteemed foe demolishes—only himself. To his eloquent plea—wherein he would establish in the face of all evidence that “the accusations hurled by him against our doctrine still stand, even after the rectifications which were made,”—I reply for the last time. Indeed, we have very little time to waste. Were it not with a view to render a service to some of our friends, who might easily in their saintly ignorance of occultism and of Sanskrit, be fooled by this shower of errors (involuntary, we like to believe), I would not have paid any attention to it.

From the very first word Mr. T. starts with a very amusing misunderstanding. He accuses me of using “the Sanskrit word *Âdya*” which he replaces with the word “supreme.” On what page and line, where, when, have I used “this Sanskrit word”? The Theosophical Society (Supreme?)—resides at Adyar—a suburb of Madras; but why should it attach to itself a number—for *Âdya* means in Sanskrit (in India) first—while our Society is the only one of its name, and its one hundred and twenty-three groups or collateral societies are known under the name of branches.

Further on Mr. Tremeschini mistakes a name for a number, when he makes of the *tretâ yuga* the “third age,” because *tretâ* means “third,” and of *Dwâpara yuga* the second age, on the pretext that *dwâpa* means “second.”

But this proves only one thing, namely that Mr. Tremeschini ignores the method of computing of the Brâhmanas, He quotes a Mr. Guérin who is completely unknown to us. Well, if this gentleman computes in that manner, there are two of them in error, that's all.

It can all be explained in a few words: Mr. T. is entirely innocent of the least familiarity with occult sciences. The hieratic code of the Brâhmanas and their method of computation are foreign to him and it becomes evident therefore that his "code of Gôtomo"—quite current in Paris, but of which no one has ever heard in India—makes a mystery of it. Will he therefore permit us to inform him that it is precisely because this computation of the yugas (or Yugo to please him) is a secret one, known only to the Brâhmanas of the temple, that it remains a mystery for our adversary and an anomaly for the others. Only the initiates could explain to him why the second age is called therein tretâ or third, and why the dwâpara, "the second," represents the third. Their names are their masks; and it is under this seeming absurdity that is hidden the profound mystery of the "Brâhmanical ages" — periods whose real digits are revealed only at the hour of initiation.

Mr. Tremeschini believes he has thrown confusion into our ranks by quoting to us Guérin and even the great Burnouf, who, in his method of studying the Sanskrit, speaks among other things of the manner of pronouncing the words "according to the Brâhmanas of Bengal." We have not that particular method at hand at the moment; but we would like to learn whether Burnouf—one of the most distinguished Indianists—recommends the accent of "the Brâhmanas of Bengal"? We take the liberty of doubting it until more irrefutable proofs are shown. In any case, we are ready to prove that Professor Max Müller, the disciple of Burnouf, an authority himself, has declared himself against the Sanskrit of Bengal where the Brâhmanas pronounce mojjham instead of "mahyam" and koli instead of "kali."

Sanskrit is only a half-dead language. There are still at Benares, at Bombay, and in southern India pandits who have preserved it in all its purity.

But Sanskrit is also a language hardly discovered, ten times more difficult and much less known than the Greek and the Latin. And yet one has but to hear the language of Vergil pronounced by clerical mouths—with Rome two steps away—to be able to judge of the degree of corruption that it has suffered at the hands of the French and the English. The non bis in idem has become with the latter “non baïs aïn aijdem,” and so forth. It is the same with the classic Greek. Sanskrit finds itself in the same predicament. Pronounced by the people of Bengal, it no more resembles the Sanskrit of Pânini than modern Romaic resembles the language of Pindar or Homer. And if one finds, even in the language of the latter, letters whose corresponding sounds are unknown to modern Europe, how can he brag that the sounds and the true Vedic accent are perfectly familiar to him! Truly, European self-sufficiency at times transcends all limits. In answer to a letter written by us, this is what a Brâhmana from Bengal, a well-known patriot, writes us. I translate word for word:

I begin with a humiliating confession to which I am forced through respect for truth: in Bengal, the pronunciation of Sanskrit is recognised by modern Sanskritists—European and Hindû—to be terribly barbaric and incorrect. This is so true that when the venerable chief of the Brâhmo-Samâj (Society of Brâhmanas) the patriarchal râjâ, Debendro Nath Tagore, planned to establish at Calcutta his academy of Sanskrit, according to the Vedas, he found it impossible, in spite of the fabulous sums of money he spent, to find a single Pandit in the whole of Bengal who could make himself understood by the Sanskritists of the National College of Benares! In despair he resigned himself merely to sending a few young Brâhmanas to study the sacred language in the latter town. I will not stop to describe in detail the innumerable departures from the true Sanskrit accent which have slipped, during the last few centuries, into the method used by our professors. These departures are ridiculous and deplorable! It will suffice to say that the three sibilants (whistling letters) are lumped in Bengal into one—the cerebral. The letters B and V have ceased to be two distinct letters with us; the dental N, and the palatal N are one and the same.

The vowels have been mutilated even more. All difference between the long î and the short i has disappeared.

The Sanskrit vowels lri and ri have become consonants in the mouths of our Bengal people. As to the various combinations, they do not exist now, not even in theory. The cerebral s (transliterated by the English as sh) is pronounced today kh (like the German ch), when preceded by K. In one word the Sanskrit of Bengal has become an incomprehensible gibberish for the Hindûs of both the North and the South, which is not surprising when it is learned that the y at the beginning of a word becomes with us a j, and that the word yuga is pronounced “jugo” . . . “Of all the provinces of India,” says our great Sanskritist, Dr. Râjendra Lâla Mitra, “the Sanskrit of Bengal is the most corrupt. While the Marâhâ Brâhmanas of Bombay have preserved the Sanskrit accent in relative purity, the Pandits of Benares alone speak it in all its pristine purity.” At the present time only the S âstrîs of the sacred city, a few Pandits, like the Swâmi Dayânanda Sarasvati, and a small number of illustrious initiates in the North and the South have the right to the title of authorities on the Sanskrit language . . .

Fraternally yours,

DHARANIDHAR-KAUTHUMI.

(Meaning: disciple of the Sanskrit school of Kauthumi—rival of the one of Râmâyana.)

Is this clear enough? And it is to the method according to the Brâhmanas of Bengal that we are referred for the correct accent and orthography of Sanskrit words! Mr. Tremeschini is really playing with fire! Perhaps we might as well adopt the pronunciation of the Bengal Bâbus in toto and pronounce from now on Beda, instead of “Veda,” and Bishmu instead of Vishnu.

Before assuming the attitude of an authority concerning Sanskrit and oriental occultism, one should at least get a correct idea of the enormous occult importance of the Vedic pronunciation of Sanskrit and understand the full meaning of the term vâch in its relation to the Âkâśa, in other words, become aware of the mutual relation between the sacred sound and the ether of space. The Vedic accent and the cadence are of such importance in Occultism that the authenticity of that accent is determined according to the rapidity of the effects produced.

For instance: a Brâhmana who would recite certain mantras (incantations, conjurations) for a scorpion or snake bite, and who would sing them according to the method and intonation prescribed in the Yajur-Veda, would certainly heal his patient

—a fact witnessed by us many times— while “all the great army of European Sanskritists,” with Mr. Guérin, helped by a “Brâhmana of Bengal” at its head, could chant themselves hoarse for a century without producing any other result than if they were singing “Au Clair de la Lune.” All this is so true that the Yajur-Veda is called “white,” when sung by the Brâhmanas of Benares, and “black” when recited by the Pandits of Bengal, or those whose accent is impure. The two appellations, moreover, stand in direct relation to white magic and black magic. It is only the Tântrikas (sorcerers) who would pronounce the sacred word devanâgari, “devonagoris,” as Mr. Tremeschini writes it following Mr. Guérin.

The u sound in French does not exist in Sanskrit, exclaims our adversary, following this great news by three exclamation marks. And who ever argued to the contrary? In India we write the Word Youga, Yug or Yuga, for the English Yu becomes in French You. We have objected only to the final o, which exists neither in the orthography nor in the pronunciation of that word, while the letter a, when at the end of a word, is silent or almost so. To conclude, I draw the attention of the readers to the following. As the Sanskrit alphabet has 54 consonants, 14 vowels, and 2 semi-vowels, their combinations are infinite. Moreover there are two ways of pronouncing the letter d, or rather two d’s, three s’s, two dh’s (a sound impossible for any other than a Hindû throat), and a vowel lri!! We would be very glad to learn how Mr. T. would transliterate the accent of all these combinations, and the 68 or rather 70 letters of the Sanskrit alphabet, by means of the modest 26 letters of the French alphabet? A Frenchman, as everybody knows, short of being born in an English country, cannot even pronounce the combinations of the British th! Instead of the, this, that, he says zi, zis, zat, while the Englishman returns the compliment when he makes a stab at speaking French.

I take the liberty of reminding our esteemed Sanskritist of Paris that in referring him to “the great army” of his European colleagues, it was not my intention to point them out as arbiters of the question of Sanskrit accent, still less on that of orthography which cannot but vary according to the idiom of every European nation; I simply referred to that army for the value and meaning of words and to show that not one of these authorities would support him against us in the matter of the 28,000 years alleged to have elapsed since the period of the tretâ-yuga. He refers us to Burnouf and to his method of studying the Sanskrit language. Burnouf has done what it was possible for him to do within the narrow limits at his disposal. Not even Burnouf could write correct Sanskrit in French. Even the Russian alphabet with its 36 letters and its singing, guttural, lingual, whistling and dental consonants is unable to render certain Sanskrit letters. Our Brâhmanas of India have had occasion to admire the Sanskrit of certain European Sanskritists. Gossip assures us that the great Pandit Bâla Deva Sâstrî, after talking in Sanskrit with a certain professor of that language at St. Petersburg, worked himself into a fever and still failed to understand a single word of the conversation. Similarly, with regard to the two lines by Mr. Tremeschini (p. 187), in so-called Sanskrit, two Brahmanas Sanskritists from Mysore, in spite of their great erudition, spent half an hour deciphering them before they understood any of it. Truly, Mr. Guérin must have learned his Sanskrit at Calcutta.

As one can see, it is not, therefore, “the honorable occultist secretary”—as ignorant of Sanskrit, as she is of French, and even more so—who takes the liberty of contradicting the honorable occultist of Paris, but the Brâhmanas of India, recognized Sanskritists, who, I hope, may be permitted as good a knowledge of their “language of the gods” as that of Mr. Guérin or even Burnouf.

It is useless to waste one’s time pointing out other errors on which Mr. T. insists, in spite of our refutations. They begin to look a little bit too much like preconceived notions.

In effect, when we say white, we are answered: “No, you say black.” We prove that we have never preached, or believed in, the absurdity of a “spiritual ego” being ANNIHILATED (!!!). We are answered: “But yes, you do believe in it!” And the reader is sent for proofs to the Buddhist Catechism of Col. Olcott. And this inspite of the very remarks of Mr. Fauvety, on page 179 of the September Bulletin, which show very clearly that neither the Colonel, President of the Theosophical Society, nor its humble secretary, accept the canon of the Buddhist Southern Church except with great reservations. It is as if one tried to make the Pope responsible for all the negations of Protestantism, under the pretext that Catholics and Methodists are both Christians! Have our esteemed adversaries and critics ever studied the difference which exists between the Ceylonese and the Northern canon? Do they know the subtleties which divide even the two sects of Ceylon, those of Siam and of Amarapura? How can we ever hope to be understood by our Paris brothers, when even the spirit of the French language militates against it and cannot even explain the difference which we are pointing out between the spiritual “conscious ego” and the personal one, between Âtman and Manas, between Buddhi and jîvâtômâ! Here is what Max Müller has just published on the subject. After criticizing the translations of the first line of the Upanishads by Colebrooke and E. Röer, and showing that the Sanskrit term âtman, cannot be translated either by “soul,” or “spirit,” or “intelligence,” because âtman is all of them, and yet none of them in particular, since these are but its attributes and cannot have an independent existence outside of âtman—the learned professor says:

Mr. Regnaud in his *Matériaux pour servir à l’histoire de la philosophie de l’Inde* (Vol. II, p. 24) has evidently felt this, and has kept the word âtman untranslated, “Au commencement cet univers n’était que l’âtman.” But while in French it would seem impossible to find any equivalent for âtman, I have ventured to translate in English, as I should have done in German. “Verily, in the beginning all this was Self, one only.” (*The Sacred Books of the East: The Upanishads, Preface, pp. xxxi-xxxii*).

Thus, if the greatest Sanskritist of our epoch, a disciple of Burnouf, confesses in this manner the paucity of the European languages, and the impossibility of rendering in French the word âtman (a most subtle and metaphysical term, containing in its significance the basis, the cornerstone of the entire Hindû esoteric philosophy), what can we, Occultists, do about it? If neither “soul” nor “spirit” are the equivalents of âtman, where could we find the terms which would yield its sublime conception? Why be surprised that Madame Rosen, Mr. Tremeschini, and the others, do not understand us and therefore criticize us?

I have finished. While thanking the President for the hospitality shown us, I do not believe we will seek to encroach upon it any more in the future. When I wrote my first refutation, it was hoped here that Mr. Tremeschini knew something, at least with regard to our philosophy and the hieratic code of the Northern and Southern Brâhmanas. We were mistaken, and we regret the time wasted. We do not choose to amuse ourselves by refuting Sanskrit from Bengal, which would be equivalent to refuting the French of the Cannebière. We have not the time to teach those ignorant of it why neither the tretâ nor the Kali Yuga are called the “first” and the “fourth,” when, of the other two, the third has become the second, and the second has become the third. To repeat once again: only our initiates know why. But possibly Mr. Tremeschini will wind up by finding the great secret in his “code of Gôtomo,” which I trust he does and in the meantime I yield to him the field of battle, begging him to accept my respectful goodbyes.

H. P. BLAVATSKY,

Corresponding Secretary

of the Theosophical Society.

Adyar, Madras, October 17, 1883.

[SEPTEMBER AND OCTOBER, 1894.]

TIBETAN TEACHINGS

A LONG-DELAYED PROMISE FULFILLED

[Lucifer, Vol. XV, Nos. 85-86, September and October, 1894. pp. 9-17 and 97-104]

[In an article entitled “Esoteric Axioms and Spiritual Speculations” (The Theosophist, Vol. III, No. 4. January, 1882, pp. 92-93), H. P. B. made some pertinent comments upon a review of Arthur Lillie’s book, Buddha and Early Buddhism, written by “M. A. (Oxon),” the pseudonym of Rev. Stainton Moses, the famous Spiritualist. H. P. B. took exception to certain statements of the reviewer contradicting the assertions made by Theosophists, and disagreed with views expressed with regard to the character and teachings of the Buddha, as allegedly permeated with what the reviewer called “uncompromising Spiritualism.” She wrote in part: “We will not try to personally argue out the vexed question with our friend . . . we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities . . . these two are: (1) H. Sumangala Unnanse, Buddhist High Priest of Adam’s Peak, Ceylon . . . the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive-registrars of the secret Libraries of the Dalai and Ta-shü-hlumpo Lamas-Rimboche . . . the latter, moreover, is a ‘Pan-chhen,’ or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism . . .” The Chohan-Lama promised to write a reply in due course of time.

As is apparent from the very first paragraph of the present essay, the latter unquestionably contains the reply of the Chohan-Lama, or at least a portion of it. It is impossible to say why this reply was not published in The Theosophist at the time, even if it was not received until a number of months later. As appears from the Editorial Note appended at the end of this essay, “this study of ‘Tibetan Teachings’ is taken from a series of articles originally prepared for The Theosophist, but, for some reason or other, set aside, and never published,” until the two installments appeared in Lucifer of 1894. The Editors of Lucifer, moreover, express the hope “to be able to continue the series for some months.”

No one seems to know what became of the material which formed the continuation of these two installments of “Tibetan Teachings.”

Their whereabouts have never yet been traced.

This essay is published in the present volume merely as a provisional place for it, seeing that no definite date can be ascribed to it, beyond its unquestionable connection with the article of H. P. B. spoken of above, and the fact that she speaks of it as being “a long-delayed promise fulfilled.” This might well indicate that the reply of the Chohan-Lama was not made available immediately after the request.—
Compiler.]

“They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal.”

—From the Tched-du brjod-pai-tsoms of the BKAH-HGYUR.

In the January number of *The Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loï and Ta-shühlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism*. Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan’s letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to “spirits of the departed.” Indeed, according to some Spiritualists “the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits,” and the Theosophists have been guilty of misrepresenting this belief.

They have had the hardihood, for instance, to maintain that this “belief in the intervention of departed human spirits” was anathema maranatha in the East, whereas it is “in effect, a permeating principle of Buddhism.”

What every Hindu, of whatever caste and education, thinks of the “intervention of departed spirits” is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mitra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed “spirit” whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say “Buddhists,” we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of the Buddhists of the Northern and Southern Churches—The Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraph from Buddha and Early Buddhism:

I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary.

What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakening cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain “fields of the Buddhas” to commune with earth.

Our learned Tibetan friend writes:

“Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna’s account of the brotherhood of the ‘Byang-tsiub’ is simply absurd. Taking from the Bkah-hgyur and other books of the Tibetan laws some literal description, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of ‘spirits,’ where live the ‘Lha, who are like gods’; adding that the Tibetans imagine ‘these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone— lapis lazuli—to the south. In these abodes of bliss they— the Lha—remain as long as they please, and then pass to the paradise of other worlds.’* ”

“This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the ‘new Jerusalem coming down from God out of heaven’ in John’s vision — that city which measured ‘twelve thousand furlongs,’ whose walls were of ‘jasper,’ the buildings of ‘pure gold,’ the foundations of the walls ‘garnished with all manner of precious stones’ and ‘the twelve gates were twelve pearls’ than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of Tibetans.

* [This excerpt is a translation from pages 54-55 of an account by Fra Francesco Orazio della Penna di Billi, entitled: Breve notizia del regno del Thibet, 1730, republished in Paris, in 1835, with notes by Klapproth, in the Nouveau Journal Asiatique.—Comp.]

In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works — one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

“Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

“Every description of localities is ‘figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child’s play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

“If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World*, and *Buddha and Early Buddhism**—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Sâkya Thub-pa.

“In *The Theosophist* for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha, the wise, ‘insisted upon initiation being thrown open to all who were qualified.’

* [The first work mentioned is Samuel Beal’s translation from the Chinese of Hiuen Tsiang’s *Si-yu-ki*. London: Trübner & Co., 1885; the second work is by Arthur Lillie, London: Trübner & Co., 1881— Comp.]

This is true; such was the original design put for some time in practice by the great Sanggyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Aśoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brâhmans to their system, had to drop out of the country one by one and seek safety beyond the Himâlayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Âryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Sâkyamuni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Âryan sages who, instead of accompanying their Brâhman brothers in the pre-historical emigration from Lake Mânasasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Âryan esoteric doctrine and our Arhat doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends—it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Sâkyâ Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

“Our world-honoured Tsong-kha-pa closing his fifth Dam-ngag reminds us that ‘every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi’—the most merciful and enlightened heart.

“There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom — as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folk-lore than an exposition of the Wisdom Religion as preached by the world’s Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch’an, of Peking; *The Shing-Tao-ki*, or ‘*The Records of the Enlightenment of Tathâgata*,’ by Wang-Puh, in the seventh century, *The Hi-shai Sûtra*, or ‘*Book of Creation*,’ various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an after-thought.

“But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The ‘Lha’ of whom Della Penna speaks but to deride the fable, they who ‘have attained the position of saints in this world,’ were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of Bhan-té or Brothers.

In the book known as the Avatamsaka Sûtra, in the section on ‘the Supreme Âtman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,’ it is stated that ‘Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vijñâna.’ ‘Who is in the possession of the true hidden knowledge?’ ‘The great teachers of the Snowy Mountain,’ is the response in The Book of Law. The Snowy Mountain is the ‘mountain a hundred and sixty thousand leagues high.’ Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna’s further description, to one who has but a glimpse of the truth. ‘According to their law,’ says that monk, ‘in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means Saint of Splendour and Infinite Light. This saint has many distinct pupils who are all called chang-chub,’ which—he adds in a footnote—means ‘the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living.’ [p. 85.]

“This shows that these presumably dead ‘chang-chubs’ are living Bodhisattwas or Bhanté, known under various names among Tibetan people; among others, Lha, or ‘spirits,’ as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvâna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

“To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure ‘self’ remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

“The holy motive prompting a Bodhisattwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human mâyâs as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will, fed by that boundless love, to tarry with and among the living in their inner selves.

“The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisattwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

“In all other cases of apparitions or communications by whatever mode, the ‘spirit’ will prove a wicked ‘bhûta’ or ‘ro-lang’ at best—the soulless shell of an ‘elementary.’ The ‘Good Doctrine’ is rejected on account of the unwarranted accusation that ‘adepts’ only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us ‘that immortality is conditional,’ and that the chances of an adept who has become a proficient in the Alaya Vijñâna, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centred within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life.

But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence.”

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisattwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity.

Hence Kwan-yin is said to be the son of Amitâbha Buddha, who generated that Saviour, the merciful Bodhisattwa, the “Voice” or the “Word” that is universally diffused, the “Sound” which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Vedas from the eternity of “sound,” the Buddhists claim by synthesis the eternity of Amitâbha, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchîsvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the “manifested deity” and its “voice” being found in man’s Self, his conscience; Self being the unseen Father, and the “voice of Self” the Son; each being the relative and the correlative of the other. Both Vâchîsvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisattwas or Rahats need not be adepts; still less, Brâhmans, Buddhists, or even “Asiatics,” but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

DOCTRINES OF THE HOLY “LHA.”

“The forms under which any living being may be reborn, are sixfold:—

“1. The highest class are the Lha, ‘spirits, highest beings, gods,’ Sanskrit Deva; they rank next to the Buddhas, and inhabit the six celestial regions (sanskrit Devalokas). Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth. [p. 91.]

“... As a consequence of premature decease, the ‘Bardo’ is prolonged. This is the middle state between the death and the new re-birth, which does not follow immediately, but there exists an interval, which is shorter for the good than for the bad . . .” [p. 109.]

—Emil Schlagintweit, Buddhism in Tibet.

The notes that follow are compiled, or rather translated, as closely as the idiomatic differences would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism.

The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

“Brothers residing in Gya-P-heling—British India—having respectfully called my master’s attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dan-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions.”

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

“Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Rolang—ghosts—or the apparitions of dead men; and, secondly, that the Bhan-té—Brothers—or ‘Lha,’ popularly so-called—are either disembodied spirits or gods.”

The first error is found in Buddha and Early Buddhism, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the Succinct Abstract of the Great Chaos of Tibetan Laws by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's Tibet.*

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the 'naked souls.'

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestations? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound.

* [The title of Della Penna's work, as given here, does not seem to correspond to the Italian original, although there is very little doubt that it is the same work that is meant, as another quoted passage further on clearly shows. As to the second work referred to, it is most likely the one entitled, *Narratives of the Mission of George Bogle to Tibet and of the Journey of Thomas Manning to Lhasa*. Edited by Clements Robert Markham, London, 1876. 8vo. There seems to be no other work on Tibet written by Sir C. R. Markham (1830-1916), the famous geographer and traveller.—Compiler.]

The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

“Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth’s magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is what we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

“Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-trul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the ‘jang-khog’—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

“Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

“In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer’s reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer’s Sang-ngag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the ‘jang-khog’—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

“At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

“Therefore we differ radically from the western Rolang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

“In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

“From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

“Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a ‘bhûta’—‘ro-lang’ in Tibetan—or proceeds to its further transmigrations in higher spheres.

“In the former case the Lha, or ‘man-spirit,’ can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called ‘spirit’ will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

“At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the ‘Accomplished,’ the ‘Byang-tsiub,’ or the ‘Bodhisattwas’ alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after ‘dying.’ Rendered into the vulgar phraseology, such overshadowing is to ‘be born again and again’ for the benefit of mankind.”

If the spiritualists, instead of conferring the power of “controlling” and “guiding” living persons upon every wraith calling itself “John” or “Peter,” limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisattwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every “elementary” or “elemental” masquerading in borrowed plumes and putting in an appearance for no better reason than to say: “How d’ye do, Mr. Snooks?” and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teachings of the adepts.

“Further on Della Penna writes:

“These chang-chub—the disciples of the chief saint— have not yet become saints, but they possess in the highest degree five virtues . . . charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.’ ”[pp. 55-56.]

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

“ ‘These chang-chub have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chub, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chub to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations.

Moreover, if these chang-chub wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.'

"This rather confused description yields from its inner sense two facts; first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisattva-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptance of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisattwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the personal self, teaching that the individual self alone—i.e., the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle eternal in its integral individuality, but this may be done only by becoming a Dhyan-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvâna is the 'unconscious whole.' He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in 'Nipang,' for he has reached the end of 'Tharlam,' the path to deliverance, or salvation from transmigrations.

He cannot perform Trulpa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a ‘Dangma,’ an absolutely purified soul. Henceforth he is free from the danger of ‘Dal-jor,’ human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. ‘He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,’ says the Book of Khiu-ti.

“But, as ‘there is more courage to accept being than non-being, life than death,’ there are those among the Bodhisattwas and the Lha— ‘and as rare as the flower of udambara are they to meet with’—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

“Some of them prolong their life on earth—though not to any supernatural limit; others become ‘Dhyan-Chohans,’ a class of the planetary spirits or ‘devas’ who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth.”

H. P. BLAVATSKY.

This study of “Tibetan Teachings” is taken from a series of articles originally prepared for The Theosophist, but, for some reason or other, set aside, and never published. We hope to be able to continue the series for some months.—Editors, Lucifer.

[NOTES ON TIBETAN TERMS]

[Considerable difference exists between the pronunciation and the transliteration of Tibetan terms. There is often some uncertainty whenever H. P. B. uses such terms. To help the student, we give below the accepted English transliteration and the pronunciation of the terms used in “Tibetan Teachings,” in the order in which they occur. In some cases, Sanskrit equivalents have been added.

TRANSLITERATION

bLama
Rin-chen-rtse
Ta-lai
bKra-sis-lhun-po
Rin-po-che
Ched-du-brjod-pai-tsóms

Byang-chub
bKa-hgyur
Lha
bsTan-hgyur
Thub-pa
Sangs-rgyas
Dam-ngang
Bhan-de or Bhan-dhe
hod-dpag-med
Ro-langs
Bar-do
dge-slongs
bas-pa
rGya-p'yi-gling
hPhags-pa sangs-rgyas

Bod-yul (or Bod-kyi-yul)
Ngang-pa
Pan-chen-rin-po-che
bChom-ldan-hdas
Teshu-lama
Ro-langs-pa
ha-tsa-ras
Chhipa
Bon-po
rdzu-hphrul
Byang-khog
g sang-sngags
bde-ba-can
sTong-pa-ñid
Nipang
Thar-lam
sprul-pa
Dwangs-ma
Dal-hbyor

PRONUNCIATION

Lama
Rinch-chatze
Dalai (Mongol. for "ocean")
Tashi-lhünpo
Rimpochhe
Ched-du-jod-pai-tshom
(Skt. Udânavarga)
Jangchhub (Skt. Bodhisattva)
Kanjur (Mongol. pron.)
Lha (Skt. deva)
Tanjur (Mongol. pron.)
Thub-pa (Skt. muni)
Sang-gyâDam-ngang ("divine vow")
Bhan-té ("reverend")
ö-pa-mé (Skt. Amitâbha)
Ro-lang (Skt. bhûta)
Bar-do
Gelung (Skt. bhikshu)
Ba-pa
Gya-phe-ling
Phag-pa Sangyâ ("The Buddha par
excellence")
Pö-yü
Ngang-pa ("Buddha-like one")
Pan-chhen-rim-po-chhe
Chom-dän-dé (Skt. Bhagavan)
Tashi-lama (Mong. pron.)
Ro-lang-pa
ha-tsa-ras (Anglicized plur.)

Bö-po
Dzu-thu
Jang-khog
Sang-ngag
Devachan
Tongpanyi (Skt. śūnyatâ)
Chinese: (equivalent of Nirvâna)
Thar-lam
Tulpa
Dangma
Daljor

1884

DECEMBER-JANUARY, 1883-1884

[The December-January, 1883-1884, issue of The Theosophist was published later than the December, 1883, issue, as appears from a notation heading page 57 in Volume V of that Journal. Owing to an error, however, the pages of the December-January issue, running from 57 to 68, precede numerically those of the December issue. They must have been inadvertently omitted at the time.—Compiler.]

PREMATURE AND PHENOMENAL GROWTHS

[The Theosophist, Vol. V, Nos. 3 & 4(51 & 52), December-January, 1883-1884, pp. 60-61]

A Russian Theosophist in a letter dated November 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village in the family of a peasant names Savelieff, a daughter was born in October, 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes.

We find the fact corroborated in the Moscow Gazette, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

A Herr Schromeyer of Hamburg, has a son, born in 1869 now a boy of 13, and his tenth child. From his birth he arrested everyone's attention by his supernaturally rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old his voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his parents to shave it every two or three days. His infantine features, very dark, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed.

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents —superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the Annals of Medicine. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our “occult views.” We will try an explanation.

We ask no one to believe; we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable “End of the world,” the pious portions of civilized Christian nations having, moreover, evolved in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of “Christ, who upon his new advent will personally reign on earth a thousand years”—(on its astral skeleton, of course, since its physical body will have disappeared). The Mohammedans give out another tale. The world’s destruction will be preceded by the advent of an Imam, whose presence alone will cause the sudden death of the whole unclean brood of Kaffirs; the promised “Heaven” of Mohammed will then shift down its headquarters, and the paradisiacal Houris will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the Kalki Avatar and the latter in the advent of Maitreya Buddha. The true Occultist however—whether Asiatic or European (the latter still to be found, *rara avis* though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the Past and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race.

There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

“And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh Manushya (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas).”

Thus we find* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See Genesis, vi, 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, “There were giants in the earth in those days,” and makes a distinct difference between “the sons of God,” and “the daughters of man.” Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

* The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Round as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

“PRECIPITATION”

[The Theosophist, Vol. V, Nos. 3-4(51-52), December-January, 1883-1884, p. 64]

Of all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in *The Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:

“. . . bear in mind that these my letters are not written, but impressed, or precipitated, and then all mistakes corrected . . . I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you.”*

* [These passages may be found in *The Occult World*, American ed., pp. 143-44. Since the publication of *The Mahatma Letters to A. P. Sinnett*, however, we have additional information on the letters from which these passages have been taken. The first brief sentence is from a letter of Master K.H. received by Sinnett in the latter part of November 1880, apparently in answer to his own letter of November 19. It is Letter No. V in the published volume, and the actual sentence is on page 19.

The balance of the text quoted is from Letter No. VI, received by Sinnett at Allahâbad about December 10, 1880. As it has minor variations, as compared with the version in *The Occult World*, we quote below the entire paragraph:

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the modus operandi can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion.

“No—you do not ‘write too much.’ I am only sorry to have so little time at my disposal; hence—to find myself unable to answer you as speedily as I otherwise would. Of course I have to read every word you write: otherwise I would make a fine mess of it. And whether it be through my physical or spiritual eyes the time required for it is practically the same. As much may be said of my replies. For, whether I ‘precipitate’ or dictate them or write my answers myself, the difference in time saved is very minute. I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by ‘precipitation.’ As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on, so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you. When science will have learned more about the mystery of the lithophyl (or lithobiblion) and how the impress of leaves comes originally to take place on stones, then will I be able to make you better understand the process. But you must know and remember one thing: we but follow and servilely copy nature in her works.”

It is interesting to note that this Letter No. VI is precisely the one which gave rise to the so-called “Kiddle Incident.” It should be read together with Letter XCIII, pp. 420-29, in the published volume wherein Master K.H. fully explains how this “incident” arose.—Comp.]

The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of âkas (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left.

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation.

Such inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, "that these my letters are not written, but impressed, or precipitated, and then all mistakes corrected." To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

"Who not once their foul deformity perceive,"

but would trample down Ulysses for seeking to restore them their lost manhood.

[The most comprehensive article on the rationale and methods of Precipitation is one from the pen of William Q. Judge entitled "Occult Arts." It was published in three installments in *The Path*, Vol. VIII, October, November, and December, 1893, and will repay careful study.—Compiler.]

[In order to round out the picture, and to provide the serious student with additional information concerning the subject of Precipitation and cognate phenomena, it has been thought advisable to include at this point an article which appeared a couple of months earlier in the pages of *The Theosophist*, under the title of "Some Scientific Questions Answered."

To make the subject-matter of this article intelligible, certain historical facts must be briefly outlined.

Professor John Smith, of Sydney, Australia (whose biographical data will be found in the Bio-Bibliogr. Index to this volume), who had joined the Theosophical Society in 1882, and had met H.P.B. in Bombay, receiving on that occasion a brief communication from the Master, desired to obtain further proof of the occult powers possessed by the Brothers. He had gone to Europe on a visit and wrote to H.P.B. from Naples, Italy. To quote his own words:

" . . . Wishing to get, if possible, additional evidence of the command over the forces of nature possessed by the adepts or brothers who co-operate with Madame Blavatsky, I wrote to that lady from Naples in March last year [1882], and enclosed a brief note to the Brother from whom I had received the former communication. I wished that this might be answered without being opened, and so I got my wife to stitch up the note, which she did most effectually with a double thread of coloured silks, a specimen of which I preserved. The note could not be opened to read without either cutting the paper or undoing the stitching; and if the stitching had been undone, it was impossible by any known means to restore it to its original condition . . ."*

H.P.B.'s reply, dated Bombay, July 23rd, 1882, journeyed to Melbourne, then to London, and finally came into Professor Smith's hands at Cannes, France, on Jan. 18th, 1883. In her reply, H.P.B. announced the failure of Prof. Smith's experiment, giving as a reason the dislike of the Brothers to anything of the nature of a test, but -asking him not to be angry with them on that account. We shall let Prof. Smith speak for himself again:

" . . . Following this last remark there was a sarcastic sentence written in red ink, in the same hand as the letter I got last year, to the effect that this was very kind and considerate advice. Inside Madame Blavatsky's letter was a smaller one addressed to me in red ink. The envelope was so curiously folded and gummed that I could find no proper opening, and I had to cut it with a knife.

* *The Harbinger of Light*, Melbourne, August, 1883.

Inside this envelope was the note I had sent to the Brother, absolutely intact. I examined it with great care, using magnifying glasses, and I got some ladies (including my wife who had sewn it up) to examine it, and we all came to the conclusion that the sewing had not been disturbed, nor the paper tampered with in any way. I then slit open the paper along one side and extracted a piece of blue Chinese paper, about six inches by five, folded three times. The paper had a faint picture on it of the nature of a watermark, and some writing in red ink round the margin, beginning thus:—

“‘Your ladies, I see, are unbelievers, and they are better needle-women than our Hindu and Tibetan lasses,’ with a few words more, having reference apparently to the letter I got from the same writer in India. I say the ‘same writer’ because the handwriting and signature were identical.”*

Prof. Smith wrote to Madame Blavatsky from Nice, January 31, 1883 and explained to her what had happened. It is probable that some time later, whether still in Europe or upon his return to Australia, Prof. Smith must have sent the editor a number of questions concerning the rationale of such phenomena, and it is in connection with such questions from him that the following article, with its introductory note, appeared in *The Theosophist*.—Compiler.]

* Op. Cit.

SOME SCIENTIFIC QUESTIONS ANSWERED

[*The Theosophist*, Vol. V, No. 1(49), October, 1883, p. 22]

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the “passage of matter through matter,” has been so succinctly and yet clearly explained.—Editor, *The Theosophist*.]

REPLIES TO PROF.—’S QUESTIONS.

(1)The phenomenon of “osmosing” [extracting.—Ed.] your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first.

It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at——;* in the case of many other air-born letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in _____'s hand;† of a sapphire ring doubled for a lady of high position here, a short time ago,‡ and of other examples.

* [At Bombay, on February 1st, 1882. The message from the Master read: “No chance of writing to you inside your letters, but I can write direct. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you.” See Prof. Smith’s account in Hints on Esoteric Theosophy, Vol. I, pp. 97-98; 3rd ed., pp. 137-138.—Compiler.]

† [Reference is made here to an occurrence described by Col. H. S. Olcott in his Old Diary Leaves, I, 93-97, where a sketch of the gold ring is also reproduced. A half-opened double moss-rose bud, with drops of dew on it, was materialized by Mrs. Mary Baker Thayer, a famous medium of Boston, Mass., at a private séance attended by only three people, one of whom being Col. Olcott. Mrs. Thayer intended this rose to be a present for Madame Blavatsky who had remained home that night. The rose was handed to her later in the evening. After holding it for a short time, H.P.B. handed the rose to Mr. Houghton who was visiting her at the time; the latter remarked about its unusual weight which actually made it bend over towards the stalk. The rose was then handed to Col. Olcott who examined it. Presently, a heavy plain gold ring leaped out of the rose-bud and fell on the floor before him. The rose instantly resumed its erect position, showing no sign of its petals having been in any way tampered with. The ring weighed half an ounce, and Olcott was wearing it at the time he wrote the account. It was, according to Olcott, not an actual materialization, but merely an apport, and had belonged to H.P.B. It was “hall-marked” or other wise stamped to indicate its quality. Some time later, H.P.B. produced by occult means three small diamonds imbedded in the metal of this ring, while it was being held by Mrs. W. H. Mitchell, Col. Olcott’s sister.—Compiler.]

‡ [See footnote, page 59 in the present volume.—Comp.]

The solution is found in the fact that the “attraction of cohesion” is a manifestation of the Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develop themselves successively in the ratio of the aspirant’s progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the “Spook” and the “Adept.” The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower— or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or Akasic) strata nearest the earth’s surface. The law of magneto-vital affinities explains the attraction of these “shells” to places and persons, and if you can postulate to yourself a scale of psychic specific gravity, you may realise how the greater density of a “soul” weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exegesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunae.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal Manas has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, i.e., once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the “passage of matter through matter.” Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from super-heated steam when condensed. Restore the differentiated matter to the state ante of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept-Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

POSTHUMOUS VISITOR

[The Theosophist, Vol. V, Nos. 3 & 4 (51 & 52), December-January, 1883-1884, pp. 64-66]

[This story was contributed by Gustave Zorn, F.T.S. We give a summary of its contents. Mrs. A—, then a girl of fifteen, had come home on vacation. Opposite her parents' house was the home of her mother's relatives. In it lived two unmarried brothers, cousins of Mrs. A—. The elder was past forty, and the younger, about twenty years of age. For sometime, the elder brother had noticed that considerable sums of money disappeared from his cash-box. Several servants were dismissed on suspicion, but the conditions did not improve. The younger brother led a dissipated life. His senior furnished him with all the money he requested, and there was no reason to suspect him. No one else knew of the losses that were taking place. During Mrs. A—'s stay at home, the younger brother was killed in a duel, and was laid out in the family state-room. Mrs. A—went to bid farewell to her deceased cousin, and, while her mother attended to some business, was left alone in the mortuary chamber, standing at the head of the dead man.

She suddenly saw the drapery over the door, leading to the private room of the deceased, part and an old gentleman whom she did not know emerge with a book under his arm. He went straight to the catafalque and stood at the foot of the coffin. He gazed earnestly at the dead man for a while, and then said in a calm and loud voice: "May thy offence be forgiven thee for the sake of thy mother!" He then bent over and kissed the forehead of the deceased. Without paying the slightest attention to the young girl, he brushed past her, crossed to the opposite wall, pressed a knob hidden among the carved wood-work, and uncovered a recess full of books and documents. Taking a pencil, he wrote for sometime on a page torn from the book he had brought with him. He then placed both book and paper in the recess and closed it by pressing the knob again. Then he went out as firmly as he had entered, parting and closing the drapery.

The young girl rushed to her mother, who had just returned to the room, but, on account of fright, could not describe what had taken place until later, when she related every detail of what she had seen.

On the basis of her description, her parents recognized the old gentleman as Theodore, the father of the two brothers, who had died long before. The knob in the wood-work was located, and the recess, unknown up to that time, opened.

The memorandum scribbled by the old gentleman contained the startling discovery that the real thief was the deceased brother. He had given letters of exchange for a large sum to a person in another town, whose exact address was given as well as the amount of the debt, and the time when it fell due. The note ended with an injunction that the surviving brother should pay the bill and thus save the honor of the family.

The book under the arm of the old gentleman proved to be the private account book of the young man killed, and contained proofs of the statements made in his note by the apparition. All other data were verified to be correct. The elder brother married sometime later. The posthumous letter in the old gentleman's handwriting is in the possession of his daughter who is married to a man of very high social standing. Gustave Zorn concludes by saying that "the name of the lady who told me the above facts as well as those of the two brothers, and the married name of the daughter of the elder, are given to the respected editor of this journal," which means H. P. B. Here follows H. P. B.'s own Editorial Note.—Compiler.]

EDITOR'S NOTE.—We have the pleasure of personal correspondence with the husband of the "young lady's" daughter, a gentleman of Odessa, personally known to, and highly respected by, the writer's friends and near relatives. The facts, as above given, and coming, as they do, from a thoroughly trustworthy source, would seem to checkmate the king on the Theosophical side, and put the doctrines of the Theosophists in an awkward predicament. Nothing of the kind, however, need be confessed to by one capable of looking beneath the surface, although the facts disclosed in the above narrative are not quite sufficient to allow us to come to a definite conclusion. This plea of insufficient data may appear rather strange at first sight, but the strangeness on closer examination will disappear entirely. No information is given above as to the age of the younger brother at the time of the father's death; nor as to the latter's feelings and anxieties at the time of death with regard to his motherless boy. We are, in consequence, obliged to make some assumptions, which all the surrounding circumstances most clearly suggest; if, however, they are unwarranted by facts, we beg further particulars will be forwarded to us.

It is but natural that the father should have felt unusually strong solicitude for the future of his young son, deprived, at a tender age, of both his parents; and the more so if his apprehensions for the continued honour of the family, of which, like all German aristocrats, he must have been extremely jealous, were roused, by early indications of the vicious habits which subsequently developed in his son so strongly. After this, the explanation becomes easy enough. The dying thought of the father, worked up to its highest pitch, under the circumstances described, established a magnetic link between the son and the astral shell of the father in Kamaloka. It is a well known fact that fear or great anxiety for everything left behind on earth is capable of retaining a shell, which must have otherwise dissolved, for a longer period in the earth's atmosphere than it would in the event of a quiet death. Although the shell when left to itself is incapable of acquiring any fresh impressions, yet, when galvanised, so to say, by rapport with a medium, it is quite capable of living for years a vicarious life and receiving all the impressions of the medium. Another fact must always be borne in mind in seeking for an explanation of the phenomena of mediumship—namely, that the average stay of shells in Kamaloka before final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality. With these preliminary observations, the present problem becomes easy of solution. The young man who met with such a tragic end was probably a medium to his father's shell, and thereby gave it a knowledge of all the incidents of his wild and sinful career. The mute witness of the shell's materialisation in the mortuary chamber must also have been a medium herself, and thus helped that phenomenon to take place. The dying young man's contrition for his vicious life and anxiety to save the honour of the family, were reflected upon the father's astral shell with all the intensity of dying energy, and gave rise to all that followed.

**EDITOR'S NOTE TO "THE MIRACULOUS BEARD
AND THE MONKS OF ST. STEPHANO OF VIENNA"**

[The Theosophist, Vol. V. Nos. 3 & 4 (51 & 52),
Dec.-Jan., 1883-84, p. 66]

[Vera P. de Zhelihovsky, H. P. B.'s sister, describes the interior of the Cathedral of St. Stephano in Vienna, with its elaborate ornamentation and imposing statuary. A guide took her and her party into the small chapel to the right of the altar. ". . . we found a dense crowd of devotees comfortably seated in their pews and reading out of their prayer books opposite a huge stone crucifix with a life-size Christ hanging on it . . . While sitting in the parish pews, involuntarily some of us lifted their heads and gazed at the stone figure of the Crucified before us . . . 'But what is this?!' With this exclamation some of us started from our seats and approached the figure closer, while the rest rubbed their eyes in mute astonishment hardly believing that their senses were not deceiving them in what they saw . . . The figure of the Saviour, His face, how beautiful! The head surrounded with a thorny crown reclines on His right shoulder, and a dark shadow—too dense and dark—seems to fall from it . . . Good God! it is no shadow at all, but a bushy black beard! . . . A beard? . . . A white marble statue of the crucified with a beard?! . . . Yes; a real beard of hair?! . . . What can be the meaning of this blasphemous joke? . . . Why was it done? . . . we kept enquiring—'No one has done it' was the cool and decided reply of the monk who served us as a guide. 'The hairs of the beard have grown themselves, during the last hour and while every one was praying . . . The miracle is of a daily occurrence, and every one knows it.'

What could we say to this ?

Verily: glory, to Thy long suffering, Oh Lord Jesus Christ!..."

EDITOR'S NOTE.—The above is only a short extract from a very interesting narrative, written by a near relative and lately published in a Russian periodical. Mea culpa! We have translated it with two objects: (a) to show the disgraceful tricks resorted to, even in our own century by the priestcraft to secure income to their churches and keep faith alive in the hearts of the too credulous and fanatical;

(b) to remind our readers that it is precisely this class of men who grow beards of hair on the chin of marble Jesuses, make the blood of their saints, dead centuries ago, boil in crystal flasks, and produce the materialized form of the Virgin Mary in miraculous grottos—who pose as our bitterest enemies, and denounce the Theosophists and Occultists right and left as “imposters,” “frauds” and “charlatans.” As now appears, the cap would fit our tonsured traducers far better than the head of any occultist living or dead. For, the narrative is no anecdote gotten up for the occasion, but the sober statement of a fact witnessed, to their great disgust, by a party of Christian ladies and gentlemen in full daylight, and no farther back than in September last. It may be uncharitable, no doubt; yet, it is not unjust that we should expose in our turn before our readers, and with a far better reason, this class of men who trade in, and profane the most sacred feelings of the believing multitudes. They have done so for long centuries; begging, and living and prospering upon the hard-earned coppers of the poor they so shamelessly deceive, and yet they will lose no opportunity of denouncing their opponents as the greatest infidels and blasphemers living, believing with some good reason perhaps, that he who cries “thief” while in the act of robbing, has more chances of escape than the innocent man who goes out of their way and keeps silent.

JANUARY, 1884

**FOOTNOTES APPENDED TO T. SUBBA ROW’S REPLY
TO THE CIRCULAR LETTER OF DR. ANNA B. KINGSFORD
AND EDWARD MAITLAND TO THE LONDON LODGE**

[Pamphlet printed at Madras, India, by the Scottish Press of
Graves, Cookson and Co., January, 1884. 45 pages]

[Dr. Anna Bonus Kingsford, then President of the London Lodge, T.S., and her collaborator Edward Maitland, issued early in December 1883, a Circular entitled A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge, which embodied a severe criticism of the teachings contained in A. P. Sinnett’s Esoteric Buddhism.]

At the end of January 1884, T. Subba Row in collaboration with “another still greater scholar” (Mah. Ltrs., p. 409), issued in pamphlet form a Reply to this Circular Letter entitled Observations on “A Letter Addressed to the Fellows of the London Lodge of the Theosophical Society, by the President and a Vice-President of the Lodge.” He sent it to H. P. B. with a covering letter, requesting her to forward it to the London Lodge. She did so on January 27, 1884. Full text of the Observations may be found in the Esoteric Writings of T. Subba Row compiled by Tookaram Tatya, 2nd rev. and enl. ed., Theosophical Publishing House, Adyar, Madras, 1931, pp. 391-447.

H. P. B. has appended four footnotes to T. Subba Row’s text. They appear below together with those portions of the text to which they immediately refer.—Compiler.]

[. . . the contents of some of the letters, owing to distinct prohibition, were introduced in a very incomplete form, while other subjects of vital importance, for the correct understanding of the whole, were not even mentioned in the book so severely criticized by Mr. E. Maitland—simply because they could not be given to Mr. Sinnett . . .]

The specification implied in the second word of the title itself [is] misleading to all those who are not aware that “Buddhism” in this application refers entirely to the universal secret Wisdom—meaning spiritual enlightenment—and not at all to the religion now popularly known as the philosophy of Gautama Buddha. Therefore, to set off Esoteric Christianity against Esoteric Buddhism (in the latter sense) is simply to offer one part of the whole against another such part—not one specified religion or philosophy the world over, having now the right to claim that it has the whole of the Esoteric truth. Brahmavidyâ (which is not Brahmanism or any of its numerous sects) and Guptavidya—the ancient and secret WISDOM RELIGION, the inheritance of the Initiates of the inner Temple—have alone such a right. No doubt, Mrs. Kingsford, the gifted author of *The Perfect Way*, is the most competent person in all Europe—I say it advisedly and unhesitatingly—to reveal the hidden mysteries of real Christianity. But, no more than Mr. Sinnett is she an initiate, and cannot, therefore, know anything about a doctrine, the real and correct meaning of which no amount of natural seership can reveal, as it lies altogether beyond the regions accessible to untrained seers.

If revealed, its secrets would, for long years, remain utterly incomprehensible even to the highest physical sciences. I hope, this may not be construed into a desire of claiming any great knowledge for myself; for I certainly do not possess it. All that I seek to establish is, that such secrets do exist, and that, outside of the initiates, no one is competent to prove, much less to disprove, the doctrines now given out through Mr. Sinnett.—H. P. Blavatsky.

[Quoting from page 176 of *Esoteric Buddhism*, T. Subba Row comments: “If this is not sound, orthodox Kabalistic and ‘Hermetic Philosophy’ to which Mrs. Kingsford confesses she feels herself ‘especially attracted,’ then Éliphas Lévi has written his theistic Dogma and Ritual of High Magic (*Dogme et Rituel de la Haute Magie*) in vain? Let the Fellows of the ‘London Lodge’ open his Vol. I; and see what this great master of Christian Esoteric Doctrine says on the subject, on pages 123-26 et seq., and then draw their conclusions. Mr. Sinnett’s language is that of every occultist, who refuses to substitute his own personal fancy for the accepted theories of the ancient Hermetic Philosophy.”]

I would draw the attention of Mrs. Kingsford, Mr. Maitland, and the other Members of the London Lodge to that whole chapter in the work cited, and ask them to compare its grossly materialistic language with the explanation offered on the same subject by Mr. Sinnett. If Éliphas Lévi’s “number of gnosis” . . . this “Adam, the human tetragrammaton resumed in the mysterious jod, the image of the Kabalistic phallus . . . the insertion of the vertical phallus in the horizontal cteis forming the stauros of the gnostics, or the philosophical cross of the Masons, in the mysterious language of the Talmudic Kabalists”—as he calls it can be preferred to the chaste images offered by the Eastern Esotericism, it is only by those who are unable to divorce their thoughts from an anthropomorphic God and his material progeny, the Adam of the Old Testament.

Withal, the idea and substance, if not the language, are identical; for Éliphas Lévi expounding the true Hermetic Philosophy, in the coarse language of the Jewish Seers and for the benefits of a Christian-born public says neither more nor less than what was given to, and written by, Mr. Sinnett in the far more philosophical phraseology of Esoteric Buddhism.—H. P. Blavatsky.

[As agents of destruction of our system, when it comes to its proper termination, they are the twelve Rudras (“burning with anger,” erroneously translated as “Howlers” by Max Müller), who reduce everything back to its undifferentiated state]

This has reference to the fiery consummation which our system must undergo at the time of the Solar Mahâpralaya. Twelve Sûryas (suns) will arise, it is exoterically taught, to burn up the Solar universe—and bring on the Pralaya. This is a travesty of the esoteric teaching that our end will come from the exposure of the real sun “by the withdrawal of the veil”—the chromo- and photosphere, perhaps, of which the Royal Society thinks it has learnt so much— H. P. Blavatsky.

[The last footnote by H. P. B. has already been quoted in the present series of volumes, namely, on p. 136 of the 1883 Volume, in connection with the authorship of the Replies to the Inquiries of Frederic W. H. Myers concerning Esoteric Buddhism. It refers to the following passage from T. Subba Row’s pamphlet:

“To crown the list of voluntary and involuntary mistakes and misconceptions, we must mention his [Maitland’s] ascription to Madame Blavatsky of certain statements that considering her relation to the holy personage to whom they refer, could never have been, nor were they made by her. The internal evidence, in the absence of any signature to the article (Replies to an English F. T. S.), in which the sentence occurs (see Theosophist, October, 1883, p. 3), is strong enough to warn off all careful readers from the unwarranted assumption which Mr. Maitland has made. But it is certainly curious that the gentleman should have never missed a single chance of falling into blunder! The ‘Replies’—as every one in our Society is aware of—were written by three ‘adepts’ as Mr. Maitland calls them—none of whom is known to the London Lodge, with the exception of one—to Mr. Sinnett. The sentence quoted and fathered upon Madame Blavatsky is found in the MSS. sent by a Mahâtma who resides in Southern India, and who had alone the right to speak, as he did, of another Mahâtma. But even his words are not correctly stated, as shown in the foot-note.”]

I here deny most emphatically of having ever caused to be printed—let alone to have myself written it—the sentence as it now stands quoted by Mr. Maitland in his “Remarks.” The Theosophist of October is, I believe, available in England and the two sentences may be easily compared. When the writer of Reply No. 2, referring to “Greeks and Romans,” jocularly remarked that their ancestors might have been mentioned by some other name, and added that “besides the very plausible excuse that the names used were embodied in a private letter, written [as many unimportant letters are] in great haste, and which [this particular letter] was hardly worthy of the honour of being quoted verbatim with all its imperfections”—he certainly never meant his remark to yield any such charge as is implied in Mr. Maitland’s incorrect quotation. Let any one of the London Lodge compare and decide whether the said sentence can lead any person to doubt “the accuracy of the adept Brothers,” or infer “that they are frequently given to write in great haste things which are hardly worthy of the honour of being quoted, etc.” And since the word “frequently” does not occur in the alleged quotation, and alters a good deal the spirit of the remark, I can only express my regret that, under the present serious circumstances, Mr. Maitland should have become himself (inadvertently, no doubt) guilty of such an inaccuracy.—H. P. Blavatsky.

FEBRUARY, 1884

INTROVERSION OF MENTAL VISION

[The Theosophist, Vol. V, No. 5 (53), February, 1884, pp. 107-108]

Some interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned; it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read.

A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child—a sport of the freaks of one isolated inner sense.

This will throw a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine mayavirupa, and therefore not governed by the law under discussion.

WHAT SCIENTIFIC RUSSIA KNOWS OF CEYLON

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 110]

At various times, already, we had an opportunity of learning from the reports of the Moscow "Society of the Lovers of Natural Sciences," how careless are its members, when receiving information from various travellers, to verify their statements. These statements are often of the most grotesque character, and based upon no better evidence than hearsay. Thus, several papers were read, of late, in the Ethnological Department of the Society about Ceylon, based upon no securer data than the foolish gossip of the religious opponents of Buddhism. We found recently in one of such reports, generally published by the Moscow Gazette, the curious statement that the two-thirds of the Singhalese were Roman Catholics, an error obviously based on the fact that they, our friends of Galle and Colombo, are mostly known as "Dons," "Silvas," "Pereiras" and "Fernandezes."



BARON SPEDALIERI

This portrait of the renowned mystic and kabalist, disciple of Éliphas Lévi and friend of H. P. Blavatsky and Col. Henry S. Olcott, is reproduced from Edward Maitland's work *Anna Kingsford: Her Life, Letters, Diary and Work*, Vol. II, facing page 302 (3rd ed., London, John M. Watkins, 1913).



MADAME OLGA ALEXEYEVNA DE NOVIKOV

This likeness of one of H. P. B.'s close friends is reproduced from Madame de Novikov's *Russian Memories*, New York, E. P. Dutton & Co., 1916. (See for biographical sketch the Bio-Bibliographical Index)

Then we were told that they were divided into several sects, the two most prominent of which were the Singhalese proper or the Tchinkal (?) and the Tombis (!!!)—the latter appellation being a nickname among Mussulmans, we believe. And now, owing to the learned efforts of an eminent physician, V. N. Bensenger, of Moscow, we receive another startling information. “The Singhalese,” we are assured, “so minutely described by Ernst Haeckel, the German naturalist, offer an interesting feature of polyandry: the marriage of several brothers to one woman being of the most common and every day occurrence.” (Report of the “Society of the Lovers of Natural Sciences” of Nov. 21. See Moscow Gazette, No. 326.)

We are not taken any further into the learned doctor’s confidence, and thus feel unable to decide to whom we shall offer the palm for this historical information: is it to Dr. Ernst Haeckel, or the great Dr. Bensenger himself? Moscow must be a queer place for dreaming ethno-ethological dreams.

EDITOR’S NOTE TO “SPIRIT GUARDIANSHIP, OR WHAT?”

[The Theosophist, Vol. V, No. 5 (53), February, 1884, pp. 111-112]

[Dr. C. W. Rohner, of Benalla, contributes some interesting facts about people being found uninjured after falling out of fast-moving trains, or having other “miraculous” escapes from impending dangers. He also cites some cases of unconscious prevision of accidents and illustrates this by two occurrences out of his own life. To this H. P. B. adds the following note:]

Ed. Note.—Let us, for a moment, grant that the facts given above by the estimable doctor point to something that is neither blind chance nor miracle: what are the other explanations that could be suggested? No other possible but the following: it is either “Spirit Guardianship,” or—Divine Providence. This—to the Spiritualists and believers in a personal God—sets the problem at rest. But how about the dissatisfaction of those who cannot be brought to believe in either the spirits of the dead as concerned with our earthly events, or in a conscious, personal deity, a telescopic enlargement—true, magnifying millions of times—still but an enlargement of the human infinitesimal infusoria?

Truth to be heard and get itself recognized as one, must be a self-evident truth to all, not merely to a fraction of humanity. It must satisfy one and all, answer and cover every objection, explain and make away with every hazy spot on its face, destroy every objection placed on its path. And if events of the nature of those given by Dr. Rohner are to be attributed to the protection and guardianship of "Spirits," why is it, that to every such one case of miraculous escape, there are 10,000 cases where human beings are left to perish brutally and stupidly without any seeming fault on their part, their death being often the starting point of the most disastrous subsequent results, and this with no providence, no spirit interfering to stop the merciless hand of blind fate? Are we to believe that "the sleeping child" and the "miner" were two very important units in humanity, while the many hundreds of unfortunate children who perished a few months ago at Sunderland during the terrible catastrophe in the theatre, and the hundreds of thousands of human beings—victims of last year's earthquakes—were useless dross, with no "spirit hand" to protect them? It is pure sentimentality alone, with selfish pride and human conceit to help it, that can evolve such theories to account for every exceptional occurrence.

Karma, and our inner, unconscious (so far as our physical senses go) prevision can alone explain such cases of unexpected escapes. If Dr. Rohner knows of children who fell out of trains and cars running "at the rate of forty miles an hour," who were neither killed nor hurt, the writer knows of two lap dogs who madly chasing each other fell from the terrace of a house over sixty feet high and, with the exception of a stiffness of a few hours' duration in their limbs, came to no other grief. And, we have seen but the other day, a young squirrel falling out of its nest, a voracious crow pouncing upon it and actually seizing it, when suddenly as though struck with some thought the hungry carrion-eater dropped it out of its mouth, flew lazily away, and perching upon a neighbouring branch, gave the mother-squirrel the time to rescue her little one. Had these dogs and squirrel also "guardian-spirits" to protect them, or was it due to chance,—a word by the bye, pronounced by many, understood by very, very few.

VICTIMS OF WORDS

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 117]

The saying has become trite that we are oftener victims of words than of facts. The Theosophical Society has been credited with atheism and materialism, because the philosophical system, to which the Founders of the Society and many of their fellow-students owe allegiance, refuses to recognize what is popularly called a "Personal God." We have maintained and shall continue to maintain until our dying day that a being possessing the range of associations, or to speak more learnedly, the connotations of the word "God" does not exist anywhere in the Universe or beyond it—if a beyond were possible. This is the negative side of our knowledge. The positive side of it may be formulated in the words of the Upanishad:—"That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahmâ." This Brahmâ when viewed as the fons et origo of the Substance of the Universe is, as has been repeatedly said in these columns, Mulaprakriti—a term which, in the poverty of English metaphysical vocabulary, has been translated as "undifferentiated cosmic matter." It has also been said that the differentiation of Mulaprakriti produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word "differentiation." It is this which has given rise to a perfect deluge of controversy. "Brahmâ"—our opponents argue,—"the Mulaprakriti, is made to undergo a differentiation, like matter, of which we have a physical conception, to form the visible universe. Therefore, Brahma is subject to change and exists only in a state of latency during the period of Cosmic activity.

Therefore their (our) philosophy is merely the gospel of the apotheosis of dead brute matter and they are refined materialists.” But would our critics remember that Mulaprakriti or Brahmâ is absolutely subjective, and, therefore, the word “differentiation” is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended. It must not for a single moment be supposed that Mulaprakriti or Brahmâ (Parabrahm) can ever undergo change of substance (Parinama). It is the Absolute Wisdom, the Only Reality, the Eternal Deity—to dissociate the word from its vulgar surroundings. What is meant by the differentiation of Mulaprakriti is that the primordial essence of all forms of existence (Asat) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. It is from our opponents’ incapacity to grasp this highly metaphysical conception that all the evil flows.

Brahmâ is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, Suddhi apâpavidha, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. Well have the Brahmavadis of yore chanted:

Yato vâcho nivartante

Aprâpya manasâ sahâ

“From which words rebound with the mind not finding it.”

Ya schandra târake tisthan

Ya schandra târakâdan tarah

“It permeates the Moon and Stars, and is yet different from the Moon and Stars.”

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

It is manifest from this that “Mulaprakriti” never differentiates but only emanates or radiates its first born Mahattattva, the Sefhira of the Kabalists. If one would carefully consider the meaning of the Sanskrit word Srishti, the point would become perfectly clear. This word is usually translated “creation,” but as all Sanskritists know, the root Srij, from which the word is derived, means “to throw off” and not “to create.”

This is our Deity of the Ineffable and of no—name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views—we have nothing more to say.

FOOTNOTES TO “THE SIBYL, ANCIENT AND MODERN”

[The Theosophist, Vol. V, No. 5 (53), February, 1884, pp. 117-119]

[In this article from the pen of Dr. Fortin, President of the “Société Scientifique des Occultistes de France,” the writer says: “History affirms that the Senate had passed a solemn decree that the Sibylline texts should be consulted at every national crisis and danger. The Roman republic owed its safety more than once to the precious prophecies contained in the books of the Sibyl of Cumae.” To this, H. P. B. appends the following footnote:]

The Sibyl of Cumae wore on her head a wreath of verbena. We have verified the influence of that plant upon sensitives. Wild verbena excites and intensifies seership, as to the action of the cultivated plant it is wholly a mystery. Let any woman, who can isolate herself, place upon her head a wreath of wild verbena when writing or doing any other mental work, and she will find herself safe from all bad influence and her faculties will reach their maximum of activity. This practice was followed in every Occult sanctuary.

In order to test the origin and the intrinsic value of a communication, one must test its justice. The divine is divine only in so far as it is just—said Socrates.

[Dr. Fortin writes further: “George Sand . . . used to retire alone into a dark apartment, where she began to smoke in order to awaken her faculties of seership. Her whole being was then seized with a sensation that led her very soon into a state of complete exteriority (exteriorisation).” To this, H. P. B. adds:]

As the translator understands the unusual term, it must mean with the French author an entire isolation from the divine, and the spiritual, and a complete merging into the psycho-physiological world of inner senses or sensuous perceptions which, unless entirely paralyzed, will always stand in the way of the true spiritual Seer. The first state may be induced through opium, morphia, etc., the second is entirely due to natural idiosyncrasies.

ARCHAEOLOGICAL DIFFICULTIES

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 121]

May I be permitted to ask what Sanskrit and Buddhistic books, printed or manuscript, are of use to an archaeological student, in conveying an exhaustive idea of the history, ethnology, and archaeology of India, from the earliest times down to the Mohammedan invasion in 1203 A.D. By archaeology I mean not only architecture but the ancient state of civilized life in every respect, such as religion, mode of warfare, style of coins, dress, geography, philology, industrial arts, etc.

What was the alphabet in use in ancient India generally, as also the languages? How many of them are still surviving and how many lost in our national shipwreck? Our Revered Buddha is said to have learnt sixty-four kinds of letters. Is there no means of learning and reviving them, and is it not possible to lithograph them for The Theosophist? In some former articles, mention was made of certain undeciphered inscriptions at Benares, &c. Would it not be good if somebody were to copy and publish them in The Theosophist, for the cause of historical truth? I shall be the first person to do so if a little light be given to guide me. I have enough of archaeological gropings in the dark. No unerring data have I found yet to aid me in my researches.

I beg to be excused for thus putting these important questions, which, I know, cannot be solved in a day. But I want to direct public attention to a subject, which is dear to me and ought to be dear to every patriot. From my very school-days, I have almost intuitively felt, while perusing works on India, that the true history has not yet been written. At least exoteric India is not aware of such a work. What we find is generally one-sided, fragmentary, and otherwise full of guess-work, fair or foul, mostly the latter.

Under these circumstances, I cannot describe what my mind feels when perusing books, that profess to treat on ancient India; a gush of hot breath, whose outer expression is a deep sigh, reverberates my inner system. And shall we continue in this miserable helpless state, when we have guiding angels in the background?

Yours obediently,

P. C. M., F.T.S.

Note.—Our Brother should not lose sight of the fact that the “guiding angels in the background” cannot work miracles. Admittedly, blind superstition, dogmatic scepticism and ignorant fanaticism reign supreme everywhere. Can these be dispelled in a few short years, when they are the outgrowth of numberless ages? The “Masters” have taken advantage of every possible opportunity to bring people to do their duty, by bringing the truth to light for them.

Let our brother read some articles in direct reference to his questions in the September, October and November Numbers of The Theosophist, headed “Replies to an ‘English F. T. S.’” There all that could be said with safety is given out.

They, who can look beneath the surface know that action and reaction being equal, no violent changes can be safely introduced, however beneficial they may appear to be. The utmost that can be done under these circumstances is to give now and then side glimpses, so that those who are capable of rising above the ordinary level and have developed their penetrating faculty may profit by them and thus become more useful to their fellowmen. It is now for such readers to judge whether in the articles already published in The Theosophist, they do not find sufficient data to work upon and thus ultimately arrive at a correct knowledge of archaeological facts. If the correspondent will do his share of the work, the “guardian angels” may be counted upon to do theirs. But unfortunately too many people sit in silent expectation of a miracle or vainly talk a good deal but do nothing.

THE BHAGAVAD-GITA AND ESOTERIC BUDDHISM

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 122]

The only fault I have to find with Mr. Sinnett's book is that he too often says that: "this knowledge is now being given out for the first time." He does not do this because he wants glory for himself, but because he makes a mistake.

Nearly all the leading portions of the doctrine are to be found broadly stated in the Bhagavad-Gita.

The obscuration periods are most clearly spoken of (chap. VIII, p. 42):* "Those men who know the day of Brahma, which ends after a thousand ages, and the night which comes on at the end of those thousand ages, know day and night indeed . . . This collective mass itself of existing things, thus existing again and again, is dissolved at the approach of that night. At the approach of that day it emanates spontaneously."

And in chap. IX, p. 44: "At the conclusion of a Kalpa all existing things re-enter nature which is cognate with me. But I cause them to come forth again at the beginning of a Kalpa."

Dhyan-Chohan state is given in the same chapter. "This they call the highest walk. Those who obtain this never return. This is my supreme abode."

Re-incarnation is stated at chap. IV, p. 24: "I and thou have passed through many transmigrations." And the return of Buddha in the same. "For whenever there is a relaxation of duty, I then reproduce myself for the protection of the good, and the destruction of evil doers."

Devachan is to be found in chap. IX, p. 45: "These, obtaining their reward . . . Having enjoyed this great world of heaven, they re-enter the world of mortals, when the reward is exhausted . . . they indulge in their desires, and obtain a happiness which comes and goes."

* It is not known what particular edition of the Gîtâ is quoted. —Comp.]

That knowledge is more important than mere religious devotion, see chap. IV, p. 26, “If thou wert even the most sinful of all sinners, thou wouldst cross over all sin in the bark of spiritual knowledge.”

For those who will see, it is all in this wonderful book.

WM. Q. JUDGE, F.T.S.

EDITOR’S NOTE.—We do not believe our American brother is justified in his remarks. The knowledge given out in Esoteric Buddhism is, most decidedly, “given out for the first time,” inasmuch as the allegories that lie scattered in the Hindu sacred literature are now for the first time clearly explained to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bhagavad-Gita. Yet, unto the day of the first appearance of Esoteric Buddhism, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the fables and the latter falling into superstitious worship, and owing to the variety of the interpretations—splitting into numerous sects. Nor would W. Q. Judge have ever had the opportunity of comparing notes so easily and, perhaps, even understanding many a mystery, as he now evidently shows he does by citing relevant passages from the Bhagavad-Gita, had it not been for Mr. Sinnett’s work and plain explanations. Most undeniably, not “nearly all”—but positively all the doctrines given in Esoteric Buddhism and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course every one knows that there is not a gem, now sparkling in a jeweller’s shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is “given out for the first time” to the world, since its rays and lustre are now shining for the first in broad day-light.

THE THEOSOPHISTS AND IRENAEUS

[The Theosophist, Vol. V, No. 5(53), February, 1884, pp. 129-30]

The Rev. Editor of the Christian College Magazine comes down short and heavy upon Col. Olcott. He speaks of somebody's "invincible ignorance" and remarks that "on the same footing may be placed Colonel Olcott's great discovery that Irenaeus wrote John's Gospel."

Now the Magazine in question is a most excellent periodical, and its editor no doubt a most excellent and estimable gentleman. Why then should he become guilty of such a—begging his pardon—gross misstatement? Colonel Olcott has never meant to convey that Irenaeus—the hypothetical Bishop of Gaul (whoever he was), whose singularly uncritical and credulous character is noticed and admitted on all hands even by Christian Apologists—could have ever written the ideal composition so full of beauty and poetry that passes current as the fourth Gospel; but simply that the too zealous father of that name, caused it to be written and to appear in order to gain his point over the gnostics and heretics of his day. Again, that these "heretics" rejected the fourth Gospel when it appeared, as they had denied before its very existence, is told to us by Irenaeus himself (*Adv. Haer.*, iii, xi, 9).

It is a dangerous discussion to rush into for theologians. It is too late in the day to deny that which has been so generally admitted by nearly every Bible critic as well as by some Apologists themselves; namely that the fourth Gospel is the production of a totally unknown, most probably a Greek author, and most undeniably a Platonist.

Dr. G. Ewald's attempt to attribute the fact of the Gospel bearing no signature to the "incomparable modesty" of its author, the apostle John, has been too ably and too frequently upset and shown frivolous to justify any lengthy controversy upon this point. But we may as well remind the learned editor of the C. C. Magazine, who so generously bestows epithets of ignorance on his opponents whenever unable to answer their arguments—of a few facts too well known to be easily refuted. Can he deny that for over a century and a half after the death of Jesus there was not one title of evidence, to connect the author of the fourth gospel with the "disciple whom Jesus loved," him who is held identical with the author of Revelation? Nay, more: that there was no certain trace even unto the days of Irenaeus that such a Gospel had ever been written? Both internal and external evidence are against the assumption that the said Gospel could have been ever the work of the author of the Apocalypse, the hermit of Patmos. The difference of the style of writing, of language, and the great contrast of thought between the two are too glaring to be denied. The harsh Hebraistic Greek of the Apocalypse confronted with the polished elegance of the language used by the author of the fourth gospel cannot stand one moment's serious criticism. Then the details of the latter disagree in most cases with those of the three Synoptics. Shall Canon Westcott be also charged with "invincible ignorance" when saying (Introd. to the Study of the Gospels, p. 249):

It is impossible to pass from the Synoptic Gospels to that of St. John without feeling that the transition involves the passage from one world of thought to another . . . [Nothing] can destroy the contrast which exists in form and spirit between the earlier and later narratives. The difference between the fourth gospel and the Synoptics, not only as regards the teaching of Jesus but also the facts of the narrative, is so great that it is impossible to harmonize them . . . both cannot be accepted as correct. If we believe that the Synoptics give a truthful representation of the life and teaching of Jesus, it follows of necessity that, in whatever category we . . . place the fourth gospel it must be rejected as a historical work.

In the Synoptics Jesus is crucified on the 15 Nisan, whereas the fourth gospel puts him to death on the 14th—a point with reference to the Paschal lamb having to be gained; and the general inaccuracy of all the gospels is shown in that no two of them agree even about so simple a matter as the inscription on the cross. The Synoptics are utterly ignorant of the raising of Lazarus, “a mere imaginary scene,” says the author of *Supernatural Religion*, “illustrative of the dogma: I am the resurrection and the life, upon which it is based . . . The fourth gospel . . . has no real historical value. The absolute difference between the teachings becomes intelligible only when we recognize in the last gospel the style of Alexandrian Philosophy, the mysticism of the Christian Platonists artistically interwoven with developed Pauline Christianity, and put into the mouth of Jesus” (p. 76).*

* [*Supernatural Religion; An inquiry into the Reality of Divine Revelation*, by Walter Richard Cassels (1826-1907), originally published anonymously by Longmans, Green & Co., London, 1875, went through several editions. In the edition we have been able to consult, there are to be found the following two passages:

“. . . a mere imaginary scene illustrative of the dogma: ‘I am the resurrection and the life’, upon which it is based . . .” (Vol. II, pp. 459-460), and:

“The fourth Gospel, by whomsoever written,—even if it could be traced to the Apostle John himself,—has no real historical value . . . The absolute difference between the teachings of this Gospel and of the Synoptics becomes perfectly intelligible, when the long discourses are recognized to be the result of Alexandrian Philosophy artistically interwoven with developed Pauline Christianity, and put into the mouth of Jesus.” (Vol. II, p. 467.)

It would seem, therefore, that the quotations, as they appear in the text of H. P. B.’s article, are somewhat garbled, due to one or another reason. Special attention is drawn to the page reference, as given in the text, namely “p. 76.” Aside from the omission of the digit 4, possibly through careless proof-reading, this reference might be a case in which, according to H. P. B.’s own explanation, some of the references seen by her in the *Astral Light* became reversed, as a result of her being disturbed while working. In her *Reminiscences of H. P. Blavatsky* and “The Secret Doctrine” (p. 33),

In connection with the subject one cannot do better than give an extract of “an eloquent passage from an unpublished Essay by a distinguished living Greek scholar,” in the words of Mr. Wordsworth, the learned Principal of Elphinstone College (Bombay), who quotes it in a Lecture delivered by him on “The Church of Tibet, and the Historical Analogies of Buddhism and Christianity.”

What more contrasted in style and manner than Paul with John, and both or either with Matthew, Mark, and Luke? and yet the Epistles and the fourth Gospel are as thoroughly permeated with the best spirit of the three first Gospels, as with phrases and forms and associations that pertain to the very core of the Schools, when Mythos new-born in Judea could thus coalesce with the primeval imaginations of the Greek, we need not wonder that philosophical theology from either side soon found itself a common ground. The Stoicism of Seneca repeats St. Paul in every other page, and the Fourth Gospel is only becoming really legible in the light of the Platonism of Alexandria.

We invite the reverend editor to read the two volumes written by that king of scholars, the author of *Supernatural Religion*, the anonymous writer being at one time closely connected in London gossip with a certain Bishop. Our critic seems to forget, or never knew, perhaps—that this work passed through twenty-two editions in less than three or four years; and that £40,000 were unsuccessfully offered by the Roman Catholic Church to whosoever could refute its arguments and proofs, the money being still there, we believe.

Countess Constance Wachtmeister relates how she once asked H. P. B. “how it was that she could make mistakes in setting down what was given to her.” H. P. B. answered as follows:

“Well, you see, what I do is this. I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or, if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this, but to-day, after all the vexations I have undergone in consequence of the letter from X., I could not concentrate properly, and each time I tried I got the quotations all wrong . . .”

Another possible instance of similar circumstances is mentioned on page 305 (footnote) of the Vth Volume (1883) of the present Series.—Compiler.]

We are quite aware that,—as the same learned Prof. Wordsworth expresses it—“a certain precipitancy in negative demonstration has, perhaps, partly compromised the effect which so able a book as *Supernatural Religion* was fitted to produce.” Yet, if Mr. Arnold thinks with his admirers—too prejudiced to be in this case trusted—that he has demonstrated the “authenticity” of the fourth Gospel, others more impartial and far more scholarly maintain that he has done nothing of the kind. At any rate, no one can deny that such eminent theological scholars as Bauer, Lücke, Davidson, Hilgenfeld, Schenkel, Volkmar, Nicolas, Bretschneider and a good many others we could name,* have proved the following points: (a) the fourth Gospel, by whomsoever written—was never written by a Jew, not even a native of Palestine, the numerous geographical, and topographical mistakes and blunders in names and explanations given precluding entirely such possibility; (b) that the gospel could have never been written before the end of the II century, i.e., the date assigned to Irenaeus; and (c) that it was most probably written at the command of that personage. The first writer whom we find quoting a passage of this gospel with the mention of his author is Theophilus of Antioch, in *Ad Autolyicum*, II, 22, a work dated by Tischendorf about A.D. 180-190;† and it was precisely about that time that Irenaeus became presbyter in Gaul, and had his controversy with the “heretics.”

* See G. C. F. Lücke’s *Versuch einer vollständigen Einleitung in die Offenbarung des Johannes*, ii, p. 504.

† [In the edition entitled *S. Theophili Episcopi Antiocheni ad Autolyicum libri III*, Oxonii, E. Theatro Sheldoniano, 1684, containing both the Greek and Latin texts, the Latin original of the passage referred to is as follows:

“Unde nos docent sacrae literae omnes sancto Spiritu afflati, quorum de numero est Joannes ad hunc modum differens: In principio erat verbum, & verbum erat apud Deum, etc. Significans in principio solum fuisse Deum & in eo verbum. Postea insert: Deus erat verbum. Omnia per ipsum facta sunt, & sine eo factum est nihil . . .”

—Compiler.]

It is, however, useless to devote much time to a personage who, if not altogether himself mythical, presents in his life another blank, as the moot question about his martyrdom is able to show. But that which is known of him and on the strength of his own writings is, that he is the first writer who distinctly numbers the four gospels, claiming for their existence and number most interesting if not altogether convincing reasons. "Neither can the gospels be more in number than they are," says he, "nor . . . can they be fewer. For, as there are four quarters of the world in which we are, and four general winds, and the gospel is the pillar and prop of the church . . . it is right that she should have four pillars." Having delivered himself of this highly logical and quite unanswerable argument, Irenaeus adds that: "as the cherubim also are four-faced" and "quadriform are the living creatures, quadriform is the gospel, and quadriform the course of the Lord; therefore — vain and ignorant, and moreover, audacious are those who set aside the form of the gospel and declare its aspects as either more or less than has been said." (Con. Haer., III,II, 55, 89.)* We love to think that it is not to follow in the steps of this intellectual and logical Father, that the editor of the C. C. Magazine thought it his sacred duty to bestow upon Col. Olcott and all who believe that the fourth gospel is simply a theological after-thought,—the epithet of "ignorant"?

* [This quotation differs considerably from the original. The correct reference is to Book III, Chap. ii, sec. 8 & 9, of Irenaeus' *Adversus Haereses*. The passage runs as follows:

"8 . . . It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones on the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the 'pillar and ground' of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh . . . For the cherubim, too, were four-faced, and their faces were images of the dispensation of the Son of God . . . and therefore the Gospels are in accord with these things, among which Christ Jesus is seated . . . Such, then, as was the course followed by the Son of God, so was also the form of the living creatures; and such as was the form of the living creatures, so was also the character of the Gospel.

We are perfectly alive to the dire necessity of clinging to the fourth gospel for all those who would prolong the agony of Christian ecclesiasticism. There are several important reasons for this. For example:—The authors of the three Synoptics are pure Jews with no prejudice toward their unbelieving race, and they know not of Jesus, “the son of David”; while the fourth gospel shows decided contempt for the non-Christian Jews, and its Jesus is no longer of the race of David but the son of God and the very God himself. The first three teach pure morality and no theology; on the contrary, priesthood and pharisaism are strongly denounced in them. The fourth gospel teaches a distinct theology and quite another religion. Hence the just suspicion created in the minds of most Biblical scholars that the so-called “Gospel according to St. John,” was simply written to meet the logical conclusions of Irenaeus—as quoted above.

But whether due to him or born independently—it is as artificial as any other work of art, howsoever great the intrinsic value of its outward form. Realism may be less attractive than Idealism; for all that, the first is sober fact and as such preferable to pure fiction—however beautiful. And this statement is amply corroborated by the author of *Supernatural Religion*, who has devoted one fourth of his two volumes to the discussion of this subject.

For the living creatures are quadriform, and the Gospel is quadriform, as is also the course followed by the Lord . . .

“9. These things being so, all who destroy the form of the Gospel are vain, unlearned, and also audacious; those [I mean] who represent the aspects of the Gospel as being either more in number than as aforesaid, or, on the other hand, fewer . . .”

The above text is taken from *The Ante-Nicene Fathers*, translation of the Writings of the Fathers down to A.D. 325. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors, Amer. reprint of the Edinburgh edition, New York, Chas. Scribner’s Sons, 1913, Vol. I, pp. 428-429.—
[Compiler.]

In the concluding words of his chapter 2, Vol. II: “Enough has been said to show that the testimony of the fourth Gospel is of no value towards establishing the truth of miracles and the reality of Divine Revelation.” This, we believe, added to the damaging testimony of Canon Westcott,—settles the matter at rest.*

* [The original text has no italics. The quotation is from Vol. II, Part iii, ch. 2, p. 476.—Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. V. No. 5 (53), February, 1884., pp. 123-125]

[The following Editorial comments are appended to a Review of two works by Baron Karl du Prel, *Die Weltstellung des Menschen* (The Cosmic Position of Man), and *Das Janus-Gesicht des Menschen* (The Janus-facedness of Man).

The reviewer writes: “Suppose our senses could be made to undergo some change, while the universe remained all along the same, it is evident quite a new world would arise before us, though objectively and materially the world would be exactly the same as it was before.” To this a footnote is appended:]

And this is precisely the change claimed by the initiated adepts of Occultism; and that alone is sufficient to account for their great opposition to many a scientific action of modern science and the greater trustworthiness of the teachings of the former. Once that we admit the possibility of such a “change,” and as a result therefrom, the greater acuteness and perfection of all their senses—granting even that the 6th and 7th senses do not exist for any one outside those who claim either of them or both, and thus cannot be proved scientifically—we have to admit at any rate that they see, hear, taste, feel, and smell more acutely than the rest of humanity, untrained and uninitiated, how can we then avoid trusting more in their than in our senses? And yet the same traveller who will unhesitatingly trust to the acuteness of the eye or ear of his red-Indian guide in preference to his own—will deny the existence and even the possibility of a series of such faculties being developed in an Asiatic adept!—Ed.

[The reviewer states, apparently giving the thought of Karl du Prel himself: “Hallucination is the magic word in the mouth of every Materialist whenever one man professes to have perceived a phenomenon which he, the materialist, in consequence of some modified organization, cannot perceive. He will not understand that one and the same objective world, may and must appear subjectively different to different organizations. ” This elicited the following footnote:]

Apart and quite distinct from the variety in the subjective perceptions of the one and same object—by mankind in general,—stands the unvarying perception of the trained Occultist. Perceiving the actuality, for him the modes of the presentation of an object cannot vary; for the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his spiritual perception, trammelled by none of his physical senses, and only when the former have been called forth from their latent into their active state and developed sufficiently to stand the final tests of initiation. Therefore, this abnormal (in our present race only) faculty has nought to do with the common perceptions and their various modes, and if the materialist is sceptical as to the latter, how can he be made to believe in the existence of the former—a faculty of which he knows less than of the man in the moon!—Ed.

[The following closing note appears at the end of the review:]

ED. NOTE.—These extracts from the two German pamphlets have been kindly made for us, by our brother Dr. L. Saltzer of the Calcutta Theosophical Society. They are profoundly suggestive per se and go far to prove the theory of the simultaneous evolution and growth of the same ideas on various and widely separated points of the globe. In our next we hope to give the summary of an article, *Die Planetenbewohner*, by the same author, the latter having kindly sent us his valuable publications for review.

As remarked by our Brother, Mr. Gustave Zorn, of Odessa, after reading these works, one is tempted to ask himself in wonder: “Is Baron du Prel, a disciple—a European chela of our Himalayan sages that his thoughts should seem, so to say, photographed from their (and our) doctrines!” Truly the author of the work reviewed is a born Theosophist,—or shall we say OCCULTIST? At any rate, here we have one more profound and unprejudiced thinker. May our present race evolute many more such philosophers for the greater glory of TRUTH!

[The Theosophist, Vol. V, No. 5(53), February, 1884, pp. 125-129]

[The following editorial footnotes are appended to a Review of Arthur Lillie’s Buddha and Early Buddhism, written by Dharani Dhar Kauthumi, F. T. S., a chela of Master K. H., as his surname indicates. In a Letter received by A. P. Sinnett, Feb. 2, 1883, Master K. H. writes of this work- “I will have it slightly reviewed by Subba Row or H. P. B. furnishing them with notes myself . . .” (Mahatma Letters, p. 201). This may be the review in question.—Comp.]

[To Lillie’s words: “The feminine principle, matter, the earth, the universal mother. She is the Sophia of Gnostics, Cabalists, etc., and was represented as feminine in the Catacombs by the early Christians. In Buddhism (?) she is called Prajñâ, an exact verbal equivalent for Sophia.”:]

Sophia of the Gnostics—“matter, the earth”!! What Gnostic, or Kabalist would ever concur in this wild notion? This is materialism with a vengeance. Prajña or wisdom is certainly the Sophia of the Greeks, but both are the sum total of universal spiritual wisdom.—Ed.

[The reviewer points out that “Aditi is represented in the Rig-Veda as dividing into Nara and Nari, the male and the female principle, and that unluckily for Mr. Lillie the word ‘Nara’ also means a ‘Man’” :]

For clearer comprehension we offer for comparison the counterpart of this mythos, in the Jewish Bible and the Kabala. See Chapter I of Genesis “male and female created he them,” and ponder over what is given of Adam Kadmon, the ancient of days, etc.—Ed.

[“Quite true, Buddha prayed to (more correctly meditated upon) Parabrahma, not Brahmâ the Creator . . .”:]

If the original word is derived from the root sad with the prefix upa, it is quite wrong to translate it “pray”; as even Max Müller now maintains. See his translation of Chhandogya Upanishad (The Sacred Books of the East, Vol. I).

[To Lillie’s words: “the fatherly procreative principle is also called kshetra”:]

Mr. Lillie is evidently ignorant of the meaning of the term “Kshetra.” Exoterically it means simply—“field,” while esoterically it represents “the great abyss” of the Kabalists, the chaos and the plane (cteis or yoni), in which the Creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.—Ed.

FROM A LETTER OF AN OLD FRIEND AND THEOSOPHIST

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,
February, 1884, p. 28]

[H. P. B. quotes the following excerpt from a letter recently received from G. L. Ditson:]

. . . Well, my dear friends, I read with boundless satisfaction of your triumphal march, for it seems like a continual triumph in all your walks and ways. Who but yourselves could have established such a paper as The Theosophist? Probably no other two people in the world ! And what is very gratifying is, that you are receiving recognitions as you go along (not common) of your valuable services. People, who have been illustrious in life, have had monuments raised to them after their departure, but you are greeted everywhere as veritable gods who have come down from heaven to save the nation. Your work is noble indeed, and your names will live in the annals of the Orient, yet to adorn the ages, as few others, less than that of Buddha himself.

As I said in a former letter, I believe, tears have more than once come into my eyes when reading of your splendid receptions; I have as often wished that I could have been present to add my humble congratulations.

I have seen in *The Theosophist* lately, some of the Occultist ideas about the Sun. Would it sound egotistical for me to say that for many years, I have had similar ideas? I say similar for I do not recall all the views expressed in your paper. I will state my own view which, I think in respect of heat, is not Buddhistic or of the Brothers. I believe the sun to be only a focus of the Supreme Light and [that it] has no heat; that the heat we get is from the friction of the rays of light, making more warmth as it approaches the earth (the air becoming denser), for as we ascend toward the sun the colder it grows. If self-producing then it is simply the expression of its magnetic forces, evolved from its vast evolutions, or from reverse currents of magnetism surrounding it.

. . . . I have been reading your “Reply to an English F. T. S.,” and find in its first column and a quarter exactly what is generally, I think, wanted by European Theosophists, and which Mr. Sinnett has failed to afford. Indeed here it is clearly shown why he could not fulfil the promises some of his statements led us to expect. I have always felt, and I may say, known, from my own experience, that it was not “selfishness” on your part, nor that a “Chinese wall” had been erected around esoteric Buddhism, that its great truths were not imparted to all. The many merely “curious” and even the “earnest seekers” are not always prepared, by courage, self-denial and perseverance, to swim the dark stream that could land them on the bright shore of sublime spiritual knowledge. They look earnestly, think earnestly, but dare not make the plunge. Mr. Sinnett could not convey what is implied in your 2nd paragraph. “The inability to reach them lies entirely with the seekers”; for, as you further say, “It rests entirely on the impossibility of imparting that, the nature of which is beyond the comprehension of the ‘would-be learners,’ “ &c. &c. Exactly so. And this is the reason why I wrote a couple of articles for *Light* (of London). Not, as I think you will see, that I distrusted the powers of the Brothers, nor that I disbelieved in the possibilities lying behind what they were enabled to convey to the outer world—if I may so name it . . .

G. L. DITSON, F.T.S.

We are sincerely glad to find our old and true friend, Dr. G. L. Ditson, addressing us the above explanatory remarks in respect of his two letters to *Light*. Knowing him so long, and so well, we have never believed he had written his objections to Esoteric Buddhism in any other spirit but that of frankness and kindness.

We were pained beyond measure to find him, as it were, siding with our enemies; but now, we are glad to see, it was a mistake; having given his own peculiar views upon the subject he now explains his position. Only why should our old and trusted American friend address us as though we were the author of the “Replies to an English F. T. S.”? It was explained, we believe, and made very clear that the letter of the English F. T. S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the “Replies” that we could call our own. We preserved packs of MSS. in the handwriting of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer’s devil. Nor is it right to say that Mr. Sinnett has failed to convey the Esoteric doctrines; for their broad features have been outlined by him with an accuracy unapproachable by others. By this time, we hope, it is abundantly clear that the Mahatmas are willing to allow the doctrines of Esoteric Buddhism in their general outline to rest upon their authority, as in the course of their long replies to the questions arising out of those teachings, they have been nowhere disclaimed. No doubt there are more than one mistaken notion, here and there, throughout the volume, and a few false inferences, more than warranted by the meagre details received; but the misconceptions, false rendering and the fallacious conclusions arrived at by his many critics—are far greater still. This, we hope, will be amply proved in a pamphlet now in preparation. We hope our friend and brother will understand the teachings better some day and retract much of what he had said in his two articles to Light.—EDITOR.

A LAPSUS CALAMI

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,
February, 1884, p. 28]

Says the Editor of the Indian Churchman, in his issue of January 5, under the head “Résumé of the year 1883”:—

. . . Theosophy, the cult of the followers of Colonel Olcott and Madame Blavatsky, is another movement which is creating some [?] interest in India; in our opinion it seems a reaction against extreme Materialism in favour of pure Spiritualism. The Bishop of Madras has directed his attention to it, and has issued a not ill-timed caution against its subtleties.

A “caution” to whom? To the Hindus—who care little for the dicta of all the Christian Bishops the world over, or to the followers of the orthodox Church-going Christians, who—unless they are prepared to give up their one-sided prejudices and bigotry—could never be accepted in our Society? We are afraid, our esteemed contemporary has used an ill-fitting adverb before his noun. No caution is necessary against that wherein lurks no danger. In the case of the Bishop of Madras, it was simply a bit of vain boasting, a display of would-be authority, harmless as to Hindus, and useless in the case of Christians—since the best ally of the Bishop is Article VI of our Rules. Evidently our “subtleties” are not very formidable, since there are highly educated, sincere and in every way honourable Christians who would have gladly joined our Society had they not been warned of the danger, and prevented from doing so by the uncompromising honesty of Col. Olcott himself, our President.

MR. MONCURE CONWAY

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,
February, 1884, pp. 28-29]

Under this heading our old well-wisher, a pious Baptist editor in Ceylon, takes an opportunity of snapping at us. As usual, he goes out of his way to perform the pleasant duty.

He had a call he tells his readers from the eminent ontologist, Mr. Moncure Conway, of London, then on his way to India. At the first reading the editorial compliments to the address of this “man of transcendant abilities, ” as the gentleman is correctly referred to by the editor, may appear to an innocent reader as genuine coin. Nothing of the kind, however. The wily Baptist never lauds but to abuse. The tom-cat is never more dangerous in his perfidiousness than when purring the loudest; and a pious dissenter will go back on his principle of intolerance but to make a better leap at his antagonist. Says that dear old literary cheeta of the “Spicy Island”:—

. . . Mr. Conway . . . is willing to recognize Him [Christ] as divine. Except in the last particular, we have the reverse of sympathy for Mr. Conway’s views; but a man of scholarship and genius like his is not to be confounded with the herd of Olcotts, Blavatskys and Sinnetts [oh poor ex-editor of the Pioneer!] with their humbug about “Esoteric Buddhism,” “Occult Revelations,” and an imaginary prophet in Tibet . . . he is not the man to fraternize with the high sillinesses [sic] of the Olcott-Blavatsky superstitions.

Evidently the “Spirit of God” has but half descended upon the writer, for one fails to recognize in him a prophet or even a medium. Mr. Moncure Conway has “fraternized” with the Theosophists; and a more charming, intellectual and pleasant afternoon and evening has been rarely passed than in the company of this remarkably learned man. As soon as landed in Madras (Jan. 10th), the said gentleman paid a visit to the Head-quarters of the Society, at Adyar, bearing a letter of introduction from Mr. P. de Jersay Grut, F. T. S., of Australia, whose visit we had enjoyed nearly two years ago at Bombay. The Ceylon Christian editor was right in saying that Mr. M. Conway is willing to recognize Christ as “divine.” The said gentleman has corroborated the statement, adding that what he admired and loved the most in the ideal Jesus of the Gospels was that—“Christ was not a Christian,” thus showing himself at one with our Theosophical ideas about that exalted and perfect MAN.

But where could that Colombo sinner “verily baptized with [out] the baptism of repentance” have learned so much about “scholarship,” we wonder, and acquired the art of discerning so well between the “humbug of esoteric Buddhism” and that of theological Christianity, between “imaginary prophets in Tibet,” and the non-imaginary prophets of the Jewish Bible—such as Balaam and his she-ass for instance? Let him remember that his paper, the oldest, if not the wisest in the Island, has obtained for him a settled reputation years ago. That with most of its readers it is no longer a question whether its editor has graduated in a university or a butler’s pantry, but rather how much of gall must have entered into the composition of the waters of salvation in which he was baptized. Surely the great star called Wormwood spoken of in Revelation must have already fallen into the Jordan of the Christian Baptists of his stamp. How can one wonder then that waters made so bitter are eschewed and rejected by both heathen and good unsectarian Christians!

DIVINATION BY THE LAUREL CUBES

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,
February, 1883, p. 29]

From a private letter, written by a perfectly reliable and very learned Theosophist in Europe, we copy the following, omitting however the names of the parties:—

I do not know whether you are acquainted with a certain practice of divination by means of little blocks made of the sacred laurel wood, on which the letters of the alphabet are written. After the question which you desire to ask is composed, the blocks are thrown by the questioner into a silver vase which is consecrated to Isis. Mad. F . . . then takes one after the other of these blocks, and arranges them in a circle upon a metallic disk, and the answer appears written upon the same blocks which were used to ask the question.

Miss B., a lady of high position, who has become well known through her self-sacrificing and humanitarian labours during the war, and Mad. F . . . were about to make the experiment with those blocks of wood, when their attention was attracted by a series of raps on the metallic-disk sounding like little electric detonations.

Then a sustained rush of air was heard ending in a loud ring such as is made with a silver bell.

Miss B. had been reading Mr. Sinnett's book, and had put the question, whether it would be possible for her to communicate with the Brothers of the Himalaya. What was her surprise, when she received the written answer: "Yes, if you merit us. Koot Hoomi"

Whether or not the response came from the Master named, it bears at least the one great mark of genuineness that it affirms the very first, most cardinal condition of personal intercourse with our teachers. "First DESERVE, then desire" is the key-note always. Moreover, as every Chela knows, nearly every communication from the Masters is preceded by a very peculiar sound—that of a silvery bell.

THE OXONIANS AND THEOSOPHY AGAIN

[Journal of The Theosophical Society, Madras, Vol. 1, No. 2,
February, 1884, pp. 29-30]

Barring an occasional drop of gall in the cup of Hippocrates, our esteemed antagonists of the Oxford Mission are very kind towards us. In fact, being both gentlemen and scholars, they go far to make us forget the priest and see only the friendly critic. If all Asiatic missionaries had been such Christ-like Christians, the page of our history would have been unsoiled by one savage retort. They seem to treat all in the same kindly, self-respectful tone. We scarcely recall a more tender, genial narrative than the Epiphany's account of the cremation of our gifted foe, the late Babu Keshub Chunder Sen, whom they nevertheless were obliged to regard as a serious opponent to their evangelising work. The issue of their journal for January 12th contains the following significant article upon Theosophy:—

[This article, entitled "Theosophy Again," recognizes the appeal that Theosophy has for the Hindû and the able manner in which it is being presented through the pages of The Theosophist. It deploras, however, the polemics that had recently been published on the subject of the Bishop of Madras. H. P. B. continues:]

Let us call our respected adversary's attention to the following points, suggested by the above:—

1. If Theosophy is “the most formidable foe of Christianity in India amongst educated natives,” it must be because exoteric Christianity does not win their approbation, while the vital essence of Esoteric Christianity, or its Theosophy, has never been preached to them. Certainly, we Founders have never handled the former with clutch and claw, after the methods of Western Freethinkers and Secularists though we have uniformly affirmed that the “Secret Doctrine” underlies external Christianity equally with every other form of theology.

2. We confess with pain that we have at various times been goaded into reprisals, when we have seen the majority of so-called Christian clergy and laity as if conspiring to traduce our characters and malign our motives. The loathing felt by the Oxonian Brothers for such a tone as that adopted by the Rev. Mr. Hastie towards the whole Hindu nation, was no more righteous than that which we feel for others bearing the ear-mark of Christianity in view of their treatment of Theosophy.

3. In saying that the Rt. Rev. the Bishop of Madras is justified in doing what he can, while a paid official of a professedly neutral Government, to promote religious apostasy, and adopt any “special measures” to check the Theosophical movement because he is a Bishop and “there is an *imperium in imperio*,” is simply the setting up of the old Papist claim of theocratic supremacy. “The commission of God overrides the commission of the State.” Does it? By all means let that be officially promulgated as an Appendix to the Queen's Proclamation of religious neutrality to her non-Christian subjects. Or if this be not so, then it would surprise nobody to see the law-making authorities taking the Epiphany party at its word, and, to avoid the “clash of commissions,” seeing the State's “commission is disowned . . . withdraw it.” There is nothing like honesty. If the guaranteed religious neutrality were a bait and a sham, as it most assuredly would be, under such a partisan view of a Bishop's duties, the gravest consequences would inevitably ensue.

The peace of Asia is maintained because the good faith of the above Proclamation is thoroughly believed in. As Dr. Gell, the private gentleman and sectarian, his Lordship of Madras might do his best to break down Idolatry and stamp out “Heathenism.” But in his episcopal capacity he has—as our eminent correspondent H. R. M. pointed out—no more right to sink his public prerogative in his private personality and break the religious peace, than the civilian has the right to embark in trade. The world’s mind is large enough to house all sects and schools—provided they do as they would be done by.

THE NEUTRALITY OF THE SENATE HOUSE

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,
February, 1884, pp. 33-34]

With reference to a correspondence on the subject of this heading that is now taking place in the Madras Mail a few remarks will be perhaps timely. At the time of our “Eighth Anniversary” the Council of the Theosophical Society applied to Mr. Duncan, Registrar of the University of Madras, for the use of the Senate Hall for a few hours, wherein our numerous Delegates and members could meet. We were refused—as might have been anticipated—and no reasons given for the refusal. The request was not made in the way as the Madras Mail puts it, i.e., by “the disciples of Mad. Blavatsky,” but by the Council of a Society which counts, besides many thousands of native members in India, some of the most distinguished and scientific men of England—even Fellows of the Royal Society—and of Europe generally. It was neither a religious nor a scientific meeting, but simply a social gathering of men from all the quarters of the globe, who, putting away, for the time, all their political and religious strifes, social distinctions and every race feeling—were to meet on one common platform of UNIVERSAL BROTHERHOOD, and mutual good will, something orthodox Christianity speaks much about but fails to carry out practically, and which the Theosophical Society alone puts in practice according to its programme.

On January 17th, a letter, probably from one of our Anglo-Indian Fellows who felt indignant—as well he might—at the unmerited outrage, appeared in the Madras Mail, preceded by an editorial that does the paper credit. I quote a few sentences from it to show the grievance the more clearly:—

[The writer points out the fact that the Senate House was built with the money of the natives. While the use of it was denied to The Theosophical Society, it was granted to the S. P. G. Ladies' Association, presided over by Miss Gell, sister of the Bishop. The purpose of this gathering was to raise funds for the conversion of the natives to Christianity which is abhorrent to them.]

To this, Mr. Duncan replying in the same paper, on the 18th to the effect that “The refusal of the Senate House to the Theosophical Society was the decision of the Syndicate as a body”—adds the following characteristic explanation:—

. . . It is a mistake to suppose that the question of religious neutrality was the only reason. Many of the Fellows would have objected on scientific, rather than on religious ground, to the Senate House, being given to a Society, whose methods of investigation cannot be regarded as in harmony with the recognized method of modern Scientific enquiry, as the columns of the Madras Mail have frequently shown.

I will not stop to notice the rather curious reference to the columns of the Madras Mail thus suddenly raised to the eminence of a public arbiter in questions on science. But I would respectfully remind the honorable gentleman, who appeals to its decision that the dailies are not generally regarded as very impartial judges. That they often talk of things (theosophy for one) of which they have not the remotest conception; enlivening their leaders with what they are pleased to regard as “chaff” and fun, while they are no better than most slanderous and unmerited attacks upon those they do not sympathize with.

The Madras Mail is no scientific, but a political newspaper; therefore, in this connection, at any rate, we have the right to rule its evidence out of Court, as being irrelevant to the subject under consideration. But what I would like to ascertain is, bow much more “scientific” than our methods of investigation, are those of the lady-patronesses or the so called “Ladies’ Association of the Society for the Propagation of the Gospel”? Has the object they work for, and the subject they would propagate, ever been found more “in harmony” with recognized science than our “methods of investigation”? Can the learned Registrar of the Madras University inform us upon this question or answer satisfactorily this other one; how much, and what is precisely known to the honourable Syndicate of our “methods of investigation” beyond what it thinks it has learned from the coarse, silly and ever-undeserved attacks on our Society by the daily papers, and positively libellous, wicked, unchristian gossip of the “Christian” Society of Madras and Anglo-Indian Society in general, whose malice against the Theosophists can only be equalled by their ignorance of its objects and doings. For five years we have invited investigation; but with the exception of those English-born Theosophists who have joined our Society to become its staunchest advocates and defenders, the Christian Society in general refused to inquire into the unpopular subject, answering like Nathanael of old: “Can there any good thing come out of Nazareth?” [John i, 46.]

Nevertheless, one feature, at any rate, we have in common with the scientific method of investigation. We take nothing on faith, and we go beyond and higher than any dogmatic religion or materialistic physical science, since our motto—“There is no religion higher than truth” is followed by the principle enunciated by Arago: “outside of pure mathematics never pronounce the word impossible.”

H. P. BLAVATSKY,
Corresponding Secretary,
Theosophical Society.

**FOOTNOTES TO “NOTES ON
MODERN EGYPTIAN THEOSOPHY”**

[Journal of The Theosophical Society, Vol. I, No. 2, February,
1884, pp. 36-37]

[In this paper read by W. F. Kirby, F.T.S., at a meeting of the British Theosophical Society, April 2, 1882, the author says, among other things, “the beings which play the most important part in Arab romances are the *finn*, or *Genii*, which appear to correspond very closely to the beings known to us as the *Elementals* . . .” To this H. P. B. remarks:]

They are the *Preta*, *Yaksha*, *Dakini*—the lowest of the Hindu elementals, while the *Gandharvas*, *Vidyadharas* and even the *Apsaras* belong to the highest. Some of them—the former, are dangerously mischievous, while the latter are benevolent, and, if properly approached willing to impart to men useful knowledge of arts and sciences.

[Quoting from E. W. Lane’s *An Account of the Manners and Customs of the Modern Egyptians* and his notes to *The Thousand and One Nights*, Mr. Kirby draws attention to the following two passages: “It is commonly affirmed that malicious or disturbed *finn* very often station themselves on the roofs or at the windows of homes in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts . . . It is believed that each quarter in Cairo has its peculiar guardian genius, or *Agathodaimon*, which has the form of a serpent.” To this, H. P. B. appends the following two footnotes:]

Spiritualists regard them indiscriminately as the “spirit” of the dead. There is a like superstition among the uneducated in India who think that no sooner a person dies than he (or she) stations himself on the roof of his house and sits there for nine days. But if, at the expiration of that time he renders himself visible, he is considered as an unclean spirit, a “*bhut*” whose sins prevent him to attain *Mukti* and get out of *Kama-loka*—the abode of “shells.”

In every Bengal village, and we think everywhere else in India, a serpent couple is always considered the guardian spirits of a house. These serpents are the deadliest cobras. Still they are so much venerated that no one would ever throw a stone at them.

Killing any of these serpents is believed to be followed invariably by the death of the impious slayer, whom the bereaved mate is sure to track out even at a great distance and kill in his turn. Instances are numerous in which such serpents have been in houses from generation to generation unmolested and unmolester. Their departure from a house is considered the sure precursor of the utter ruin of the family. This shows a great similarity between the Egyptian and Hindu myths, which preceded them.

[Mr. Kirby continues: "Several superhuman beings besides finns of various orders, are believed to inhabit desert places, especially the cannibal monsters called Ghools. It seems to have been a creature very similar to the Arab Ghooleh that Apollonius of Tyana saw in the desert on his way to India, and which is spoken of as an Empusa." To this, H. P. B. says:]

The ghools are known under the same name in Bretagne (France) and called vurdalaks in Moldavia, Wallachia, Bulgaria, etc. They are the Vampire shells, the Elementaries who live a posthumous life at the expense of their living victims.

MISCELLANEOUS NOTES

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,
February, 1884, p. 34]

[In the course of a discussion between the Editor of The Epiphany and H. C. Niblett, Pres., Prayag Psychic Theosophical Society, the following passage occurs in the comments of the Editor: "May we ask you whether 'we must remain apart in our views,' is a principle of Theosophy? You regard Christianity as an antiquated and superstitious creed, and we regard the practical side of Theosophy, the side apart from what the term obviously presents, as pernicious. If Theosophists say that this gap must remain as wide as ever, they point to a most woeful state of affairs. Surely they do not aim at that complete 'equality, fraternity and liberty' which is aimed at by Christianity." To this H. P. B. remarks:]



DR. ANNA BONUS KINGSFORD, AET. 38

Reproduced from Edward Maitland's work, *Anna Kingsford: Her Life, Letters, Diary and Work*,
Vol. I, Frontispiece.



EDWARD MAITLAND, AET. 70
Reproduced from his work, *Anna Kingsford, etc.*,
Vol. II, facing page 405

Most assuredly we do, and much more effectively than “Christianity,” since with us the last word, “liberty,” means what it conveys, i.e., a full and unconditional liberty of conscience in all matters of faith, while in Christianity on the other hand, it becomes a paradox. No one outside of the pale of the Christian church—or even a Christian of a rival denomination, for the matter of that, will ever be regarded as a “Brother” by another orthodox Christian. Setting the laity aside, when we shall be shown the Roman Catholic clergy fraternising and on perfectly equal terms with the Protestants, then will there be time for us to confess—Verily—“See, how these Christians love each other!” Until then, the less said of “equality, fraternity and liberty” in Christianity—the better.

MARCH, 1884

THE HIGH WATER MARK OF MODERN PHILOSOPHY

[The Theosophist, Vol. V, No. 6 (54), March, 1884, p. 131]

In last month’s Nineteenth Century, the great English thinker and philosopher, Mr. Herbert Spencer, has contributed a remarkable article, “Religion: a Retrospect and Prospect.” This contribution, which saps the very foundation of Christianity, breaks down the elaborate structure and sweeps away the débris of the ruin, is sure to be received by the intellectual portions of the so-called Christian Society admiringly, by the others—in guilty silence. As for its unintellectual and bigoted sections—since the statements given therein do not admit of even an attempt at successful refutation—by such the iconoclastic article will be complained of and deplored. But even the criticism of the latter will be tempered with caution and respect. We subjoin a paragraph from the article to show its general tenor:—

The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal;

and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly, this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim; are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds through-out infinite space, and who during millions of years of the Earth's earlier existence needed no honouring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful. [p. 7]

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness. [p. 8]

It would be interesting to watch the indignation and the outcry of some of our readers had the same thoughts been found embodied in *The Theosophist* under the name of an Eastern thinker. Yet, what have we ever allowed to appear in our magazine half so iconoclastic—"blasphemous" some may say,—as this wholesale denunciation of the religion of the civilized portions of Humanity? And this leads us naturally and sadly to think at once, of PUBLIC OPINION—that dreaming and docile "she ass" when whipped by the hand of a favourite, that pitiless and remorseless "hyena" when suddenly awakened and lashed into fury by the opposition of those who may, for some mysterious reason or another, be unpopular with her, because no doubt, they have no inclination to pander to the dotage of old "Mrs. Grundy."

It never rains but it pours. Elsewhere, and from another, though perhaps less elevated, platform, another celebrated opponent of the Christian scheme, Mr. F. Harrison, the Positivist, in an address to his fellow-thinkers at Newton Hall, recently sent a thunderbolt over the heads of the "Supernaturalists," as he calls the Christians. He spoke of Christianity as eaten away to the core by superstition, as effete and worn out and destroyed root and branch by modern science, whilst the religion of Humanity was marching forward to replace it. As remarked by a paper:—

His ideal is lofty. His confidence as to what may be done for the welfare of men is inspiring. He puts the supernatural aside as untrue and unnecessary. It is not necessary to resort to other agencies, he assures us, than the resources of man's own nature. Let us only love and worship humanity, and all will be well.

Theosophy, too, advocates the development and the resources of MAN'S own nature as the grandest ideal we can strive for. There is another point in the extract from Mr. Herbert Spencer's paper, which must not be passed by in silence. With regard to the First Cause, he says, it is— "consciousness which transcends the forms of distinct thought, though it forever remains a consciousness." We may not adopt this language in its entirety, but it is perfectly plain to those who can read the signs of the times that a strong current has set in, in the Western world of thought, towards the much reviled Occult philosophy, which is, at present, largely incorporated only in the religions of the East—chiefly in the Adwaita and Buddhist religious systems. Further results—remain to be seen.

A BRITISH THINKER ON THE THEOSOPHIST

[The Theosophist, Vol. V, No. 6 (54), March, 1884, pp. 133-134]

One of the ablest philosophical students and writers of Great Britain writes in a private letter to a friend, who has kindly allowed us to quote a portion, as follows, about our magazine:—

This monthly (The Theosophist) is a veritable mine of Truth and Right, on every form of knowledge that deserves the appellation Sophos, in the sense first occurring in Euripides or subsequently: but as to the term Theos, it belongs to the unknowable, and therefore I rejoiced in Theos (the feminine) as Themis, &c. [Here follows a far too complimentary estimate of our own imperfectly developed capacities to be quoted by us.] I may say in all sincerity that I know of no Journal, British or Foreign, in which for all objects is so regularly displayed such love of wisdom * * * * It is cosmopolitan, in short. Philosophy, proper, is nowhere represented so ably, thoroughly, and exhaustively as in The Theosophist. Verily it is the magazine of the whole world of Wisdom in respect to the Science of Being, analysis and synthesis of primary causes, or primitive conditions of sentient and conscious EXISTENCE. Everywhere justice, moreover, is rendered to mythological, hypothetical or theological systems, old and new. And each class of material or set of spiritual phenomena has an abiding place accorded to them in the Temple of Theosophy only as they are built on Nature, and their principles are grounded on scientific experiments and historic facts, alike invincible and demonstrative * * * * .

We have in this instance departed from our usual rule of abstaining from the reprint of the complimentary and kind things said of our journal in and out of the press. Our excuse is that the eulogy in this case comes from a gentleman, whose “praise, like Sir Hubert’s, is praise indeed.” It has the greater weight, since, but for the obliging courtesy of his correspondent, we should have been quite unaware of his opinion of our efforts to instruct and interest the thinking public. The great Prof. Huxley it was, we think, who said in one of his works, that if about a certain dozen persons in Europe and an equal number in America were satisfied with it, he should consider his trouble amply rewarded. The same is the case with us.

In the whole world are there more than a handful—outside the circle of our secret schools of Occult Philosophy—who can entirely comprehend and assimilate the pure doctrine of Esotericism? We wish we might so believe.

**NOTES AND FOOTNOTES TO
“THREE UNPUBLISHED ESSAYS”**

[The Theosophist, Vol. V, No. 6 (54), March, 1884, pp. 136-137; No. 7 (55), April, 1884, pp. 156-158; No. 8 (56), May, 1884, pp. 186-187]

[H. P. B. translates from the original French and publishes three essays of the late Éliphas Lévi. They are introduced with the following remarks:]

The three Essays—the first of which is now given—belong to the unpublished MSS. of the late French Occultist, a series of whose other Lectures on Secret Sciences is being published serially in the Journal of the Theosophical Society. These three papers were kindly copied and sent for this Magazine by our respected Brother, Baron Spedalieri, F.T.S., of Marseilles. We hope to give, in good time, the translation of every scrap ever written by this remarkable “Professor of High Transcendental Sciences and Occult Philosophy,” whose only mistake was to pander rather conspicuously to the dogmas of the established church—the church that unfrocked him.

[In the pages that follow, H. P. B.’s footnotes are preceded by those words or sentences of Éliphas Lévi to which they specifically refer. Such words or sentences are inclosed in brackets.]

[The Eggregores] The giants of Enoch.

[Created spirits] The term “created” is a perfect misnomer when used by an Occultist, and always a blind in the works of Éliphas Lévi, who is quite aware of the fallacy implied in the word “Creation,” in the theistic sense, and shows this repeatedly in his writings. It is the last tribute, we hope, paid by our century to an unscientific dogma of the Past.

[There can be no such thing as spirits, formless or without an envelope] Again an incorrect term. A “spirit” is—spirit only so long as it is formless and arupa; and it loses its name as soon as it becomes entangled in matter or substance of any kind known to us. A “Spiritual Entity” would answer better.

[. . . animals, of whose nature and destiny we are so far ignorant] So little was E. L. “ignorant” of the nature—and ultimate destiny—of animals that he devotes to this a number of pages in his *Dogme et Rituel de la Haute Magie*. No true Occultist can be in the dark upon this subject. The prudent author pandered, we are afraid, to public prejudice and superstition.

[. . . matter is but the substratum of created spirits] Or the highest Dhyān Chohans of Occultism. At the beginning of Manvantara, the Fohat which they radiate awakens and differentiates Mahattatva, itself the radiation of Mulaprakriti.

[the EGGREGORES of the Book of Enoch] The “giants” of Genesis who loved the daughters of men: an allusion to the first prehuman (so to say) races of men evolved, not born—the Alpha and the Omega of Humanity in this our “Round.”

[we have to recognize entirely blind forces] A “blind” action does not necessarily constitute an undeniable proof that the agent it emanates from is devoid of individual consciousness or “intelligence.” It may simply point out the superiority of one force over the other, domineering, and hence guiding forcibly the actions of the weakest. There are no “blind” forces in nature in the sense the author places on the adjective. Every atom of the universe is permeated with the Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man’s brain. It is all as E. L. says “action and reaction,” attraction or repulsion, two forces of equal potentiality being often brought to a dead standstill only owing to a mutual neutralization of power.

[Your sun—whose spots you regard as a commencement of his cooling off] E. L. says “you regard”; for, he himself, as an Occultist, does not so regard them. The real occult doctrine upon solar physics is given out plainly enough in the September number of *The Theosophist* (1883), Art. Replies to an English F. T. S.

[. . . the great Adam will be entirely reconstituted] The seventh and last race of the seventh Round.

[The divine sun gets never old, and the soul of the just is made in the image and likeness of that sun] The “central sun” whence emanates and whither returns intelligence scattered throughout the universe. It is the one eternal universal focus, the central point “which is everywhere and nowhere” outbreathing and inbreathing its ever radiating rays. The “Soul of the just” is Avalokiteswara “made in the image and likeness” of Adi Buddha, Parabrahm.

[Nature is the caster and her furnace is never extinguished. It is this, the true fire of hell] Here the annihilation of “personality” is clearly hinted at, though the French Kabalist would have never dreamt, nor dared to declare the “bitter” truth as plainly as we are doing. Had we from the beginning assumed the policy of pandering to people’s prejudices and undeveloped ideas and given the name of “God” to the spiritual side of nature and of Creator to its physical potencies and called Spirit—Soul and vice versa, as necessary for concealing the unwelcome features of the doctrines taught—we would have had nearly all our present enemies on our side. Honesty, however, does not seem always the best policy,—not in the teaching of Truth, at any rate. We know of Western Occultists—among them pupils of Éliphas Lévi—who oppose the occult doctrines of the East as outlined in *Esoteric Buddhism* imagining them opposed to the Kabalistic doctrines and far more materialistic, atheistic and unscientific than those of their masters—the Judeo-Christian Kabalists. Let them understand well the real meaning of the comparison made by Éliphas Lévi, and see whether it is not in other words a perfect corroboration of the Eastern doctrine of the “survival of the fittest” in its application to the human personal soul.

The “furnace of Nature” is the eighth sphere. When man fails to mould his soul “in the image and likeness of the great Adam”—we say of—Buddha, Krishna, or Christ (according to our respective creeds)—he is “a failure of nature” and nature has to remould the cast before it can launch it again on the shoreless Ocean of Immortality. “Statues—die,” in the words of E. L.—the metal of which they are cast “the perfect statue” never dies. It is a pity that Nature should not have consulted the sentimental prejudices of some people, and that so many of her great secrets and facts are so rudely opposed to human fictions.

[. . . . those seven Kings three on one side and four on the other] Easy enough to perceive that E. L. hints at the 7 principles of man, but very difficult for one, unacquainted with occult terminology, to make out his meaning. The “middle” King is the body of Desire, the 4th principle, Kama-rupa. Had “Adam” or man, equilibrated the two triads by putting that body or his desires aside and thus triumphed over the evil counsel of his lower, animal triad, he would have caused the death of all except the 7th. This has reference to the psycho-physiological “mystery of the birth, life and death” of the 1st race in this Round.

[The soul is beautiful from its birth and does not admit of any defects; a defective soul cannot yet be called properly a soul] And since it is a trite axiom —“like cause, like results,” then it necessarily follows that every bad result or effect has to be traced to the producer of the first cause—in other words to the “personal” god. We would rather decline for our deity such an imperfect Being.

[. . . . Psyche . . . which . . . is neither body, nor spirit, but serves as an instrument for both] A sheath as it is called in Sanskrit—and in the Vedanta philosophy Kama rupa is the sheath of Mayavi rupa, and that also of the body for the realization of its desires.

[. . . Psyche clad in her mediator, or her fluidic body] Mayavi rupa the objective portion of it.

[But where is hell? . . . It is not a locality but a state. It is the latent and hazy state of souls that are disintegrating. This hell is silent and shut in like a tomb] And this is the Eighth sphere.

[We know that death is composed of a series of successive deaths] The successive stages through which a doomed soul passes to final annihilation are here referred to. Some of these stages are undergone on this earth, and then the disintegrating entity is drawn into the attraction of the eighth sphere, and there remoulded to start on another journey through life with a renewed impulse. The stages above referred to are, according to the teachings of our philosophy, sixteen in number—the last two being, however, the different aspects of one and the same condition, the final extinction and re-formation.

[Adam, the protoplast, that is to say, humanity is the verb, the only son of God] On this, our Earth, of course.

[. . . . recollection of our anterior lives when that remembrance once returns, it will be eternal] Yes; on the day of Nirvanic Resurrection. See Esoteric Buddhism.

[God is creating soul eternally] This assertion is only true in the sense that Parabrahman or Adi-Buddha is eternally manifesting itself as Jivatma (7th principle) or Avalokiteswara.

“God is creating soul eternally” and “soul eternal” nevertheless! Can sense and logic be more sacrificed than to the fallacy of certain meaningless but holied words such as “creation”? Had E. L. said that “God is evolving soul eternally,” that would have sense; for here “God” stands for the Eternal Principle, Parabrahm, one of whose aspects is “Mulaprakriti” or the eternal root, the spiritual and physical germ of all—the soul and the body of the universe, both eternal [in] their ultimate constitution—which is one.

[. . . it is through sacrifice alone that man can commune with God] Surely, the “sacrifice” of our reason—if a personal God is meant.

[Appended to a long and complicated paragraph of Éliphas Lévi] What round-about prolific sentences to say that which can be expressed in a few words: God is nature, visible and invisible, and nature or Cosmos in its infinity is God! And yet E. L. was undoubtedly a great occultist.

[This intelligence that manifests itself everywhere, where there is life, not as an accident, but as a cause—it is the soul] We have been just told that soul only servilely copies “like the gobelin weavers” the ready models it finds, and that it is not conscious of the beauty of the forms it is shaping. What and wherefore the “intelligence” then?—God being intelligence itself, and the soul his agent likewise intelligent. Whence the imperfection, the evil, the failures of nature? Who is responsible for all this? Or shall we be answered by Christian occultists as we have hitherto been by their orthodox brethren: “the ways of Providence are mysterious and it is a sin to question them”?

It is in fact the Mahamaya of the Hindu occultists.

[Universal soul has itself for support or for substratum the primordial corporeal substance] And we the manifested prakriti (not differentiated) .

[. . . the great Adam, the Adam Kadmon of the Kabalists. It is he who is the Macroprosopus of the Zohar, it is in him that we live, and move and have our being, as he lives and moves and has his being in God, whose black mirage he is] Which amounts to saying that it is not in the personal Jehovah, the God of the Bible, that “we live and move and have our being,” but in Adam, the spirit of Adam—or HUMANITY in its universal and cosmical sense. This is in perfect accord with the occult doctrine; but what will the Theists and Christians say to this?

This universal soul is in fact the manifested Brahman of the Hindu philosophers and Avalokiteswara of the Buddhist occultists.

PSYCHOMETRY

[The Theosophist, Vol. V, No. 6(54), March, 1884, pp. 147-148]

From a private letter to our energetic friend, Mrs. Parker, from Professor J. R. Buchanan, we learn that that distinguished gentleman is engaged in preparing for the press a work upon Psychometry. His wife, who is one of the best psychometers living, is, he writes, “continually furnishing material for illustration. Yesterday, she described El Mahdi, the Mohammedan leader and prophet of the Sudan. She says he is a great seer and has a remarkable future—being a superior man.”

The writer has enjoyed the friendship and appreciated the rare intellectual endowments of Prof. Buchanan for about thirty years, and has always deeply regretted that he has never taken the trouble to produce a treatise upon the beautiful and supremely important science of which he was the modern re-discoverer. Beyond devoting to it a chapter in his work upon Anthropology—published more than a quarter century ago, and an occasional article in his long-extinct Journal of Man, he has not given it, so far as we are aware, any special attention. To Professor and Mrs. Denton, not to the Discoverer, are we indebted for an elucidation of the subject; yet though the Soul of Things is in three volumes, and their contents are most interesting, the reader scarcely finds that full elucidation of the psychometric faculty and how to develop and sustain it, which is needed. If Prof. Buchanan cares for a world-wide circulation for his promised book, he would do well to make it in one volume of 400 to 500 pages, and put it at a price that will not be prohibitory. We have already some thousands of English reading Theosophists in Asia alone, and feel perfectly sure that the book would be welcomed eagerly if of the form described. Psychometry embodies even more potentialities for instructing and elevating average humanity than Clairvoyance. While the latter faculty is most rare, and more rarely still to be found, unless accompanied by a tendency in the clairvoyant to self-deception and the misleading of others, by reason of imperfect control over the Imagination, the psychometer sees the secrets of the Akasa by the “Eye of Siva,” while corporeally awake and in full possession of his bodily senses.

A perfectly independent clairvoyant one may meet with once or twice in a lifetime, but psychometers abound in every circle of society, nay, may be found in almost every house.

Much shameless abuse of ourselves has at different times come into the press from American sources—chiefly from Spiritualists, who have shown very bad judgment in making themselves so contemptible. It is all the more gratifying to read the following remarks upon us and our movement by Professor Buchanan—himself one of the most respected authorities in the American spiritualistic world:—

I love the tropical climates and people and hope some day to have a good time in India. I have been interested in the progress of my friends Mme. Blavatsky and Col. Olcott, and have sent them copies of my book—*Moral Education*.* In looking over *The Theosophist* I perceive what a grand field has been successfully occupied, and I rejoice that Blavatsky and Olcott escaped from the atmosphere of New York. Our country is very largely the land of materialism, avarice, and sometimes hypocritical selfishness; we are amidst a counterfeit Christianity, a stolid science, and a vast area of human littleness. But still there are many bright souls here and there and they are the leaven of the future.

This is equally the case in every other country, it would seem. *Ex uno disce omnes*.

[The work of Dr. J. R. Buchanan, spoken of above, was published by him in Boston, in 1885, under the title of *Manual of Psychometry: the dawn of a new civilization*. As to his work on Anthropology, H. P. B. probably has in mind one of his earliest works, entitled: *Outlines of lectures on the neurological system of anthropology, as discovered, demonstrated and taught in 1841 and 1842*. Cincinnati: printed at the Office of the *Journal of Man* 1854.—Compiler.]

* Noticed in *The Theosophist* for December, 1883, page 101. [See pp. 45-48 of the present volume.—Comp.]

**EDITOR'S NOTE TO "DRAMA
OF THE LATTER DAYS"**

[The Theosophist, Vol. V, No. 6(54), March, 1884, pp. 149-150]

[An unsigned contributor sent in an essay with the above title and with the subtitle "A Suggestion." It is a clever satire, in dramatic form, depicting the return of Jesus and the reception he is accorded by the various Churches and Sects of Christendom. H. P. B. introduces it with the following remarks:]

We hardly need to offer an apology to the English friend and author who sends us his "Suggestion" for reprinting it, without his special permission. It is too good to be lost for our readers. Only why should the writer, who seems to us quite impartial in other things, be so very partial to "Esoteric Christianity"? Surely, without in any way lowering down the Christ system, or even the ideal Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections — ought to respect every religious system — pander to none. But then, perhaps the author is not a theosophist, yet, and as such, we welcome him as one, who, judging from his "Suggestion," is on the high road of—becoming one.

[AUGUST, SEPTEMBER AND OCTOBER, 1893.]

ELEMENTALS

[Lucifer, Vol. XII, No. 72, August, 1893, pp. 537-48; Vol. XIII, Nos. 73-74, September and October, 1893, pp. 30-39 and 111-121, respectively]

[As seen from the above references, this very lengthy article was published in three installments quite a long time after the passing of H. P. B. It was prefaced by an editorial comment to the effect that this material was intended to form a portion of a revised edition of *Isis Unveiled*, and that passages from that work have been utilized by H. P. B. in writing this article. No date was even approximately suggested as to when it may have been written.

At the conclusion of the article, the Editors of *Lucifer* stated that, with the last paragraph, it “comes to an abrupt termination—whether it was ever finished or whether some of the MS was lost, it is impossible to say.”

However, most careful and detailed analysis of this material discloses the fact that it is merely a compilation made by H. P. B. from various portions of *Isis Unveiled*. At least 23 pages out of approximately 32 pages of text are direct quotations from *Isis*, with only occasional and very minor alterations. These quotations are strung together with short passages which appear to be specially written for that purpose. In the first installment there are some five pages, more or less, of what might be considered as new material. It is in this first installment that a clue can be found by means of which the approximate date when H. P. B. gathered this material together can be roughly ascertained. In order to do so, we must briefly review certain facts concerning the planned revision of *Isis Unveiled*.

It appears from remarks made by Col. H. S. Olcott (*Old Diary Leaves*, II, 89-90) that H. P. B. began writing a “new book on Theosophy” as early as May, 1879, in other words very soon after her arrival in India. There seems to have been no continuity of effort at first, many new activities occupying her time. Col. Olcott says that a Preface was written and finished on June 4, 1879. Much later, namely in August, 1882, we find Master K. H. writing to A. P. Sinnett (*Mahatma Letters*, p. 130): “. . . it [*Isis Unveiled*] really ought to be re-written for the sake of the family honour.” Still later, approximately in January, 1884, but a short time before leaving for Europe, H. P. B. wrote from Adyar to A. P. Sinnett (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 64) as follows: “. . .

And now the outcome of it is, that I, crippled down and half dead, am to sit up nights again and rewrite the whole of Isis Unveiled, calling it The Secret Doctrine and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations”

In January, 1884, there appeared for the first time in the Journal of The Theosophical Society (Supplement to The Theosophist), Vol. I, No. 1, the Publisher’s Announcement of The Secret Doctrine—A New Version of Isis Unveiled, as it was called. It was intended to issue the first installment of 77 pages in March, 1884. Various circumstances prevented this plan from being carried out; it was postponed many times, and finally abandoned in its original form.

H. P. B. was still at work re-writing Isis Unveiled while in Paris, in the spring and early summer of 1884. At that time William Quan Judge was actively helping her, having stayed in Paris on his way to India, as directed by his Teacher, to assist H. P. B. in her task. (The Word, New York, Vol. XV, April, 1912, pp. 19 & 21). She must have worked on it until the end of 1884.

According to Col. Olcott’s Diaries, preserved in the Archives at Adyar, it was on January 9, 1885, that H. P. B., then back from Europe, was given by Master M. the plan for her Secret Doctrine; she then began working on different lines, the attempt to re-write Isis Unveiled having been entirely abandoned.

As will be seen below, in the course of the first installment of the article on “Elementals,” there occurs a footnote which states that “of late, some narrow-minded critics—unable to understand the high philosophy of the above doctrine [regarding the Moon and the fate of human souls after death], the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than our ‘moon in the shape of a dust-bin to collect the sins of men’.”

“Of late” has reference to a Letter addressed by Dr. George Wyld of London to the Spiritualistic Journal Light (published in Vol. III, No. 133, July 21, 1883, pp. 329, 333-34) wherein, writing in a sneering and undignified manner regarding the Masters and the teachings of Theosophy, he calls the moon a “dust-bin.”

If we had nothing else available to date the article on “Elementals,” we could at least be sure that it had been written or rather collated after July, 1883, and probably within a period of time short enough to warrant the expression “of late.”

However, by consulting a certain letter which H. P. B. wrote to A. P. Sinnett from Paris, we are in a position to determine with greater probability that this article was finished sometime early in the year 1884. This letter is dated April 25, 1884, and the pertinent passage reads as follows:

“ One chapter at any rate, ‘on the Gods and Pitris, the Devas and the Daïmonia, Elementaries and Elementals, and other like spooks’ is finished. I have found and followed a very easy method given me, and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not ‘look like a mere reprint of Isis’ is nowhere in the face of the announcement (which please see in the Theosophist last page). Since it promises only ‘to bring the matter contained in Isis’ within the reach of all; and to explain and show that the ‘later revelations’ i.e. Esot. Buddhism for one, and other things in the Theosophist are not contradictory to the outlines of the doctrine given—however hazy the latter is in that Isis; and to give in the Secret Doctrine all that is important in ‘Isis’ grouping together the materials relating to any given subject instead of leaving them scattered throughout the 2 vol. as they are now—then it follows that I [am] bound to give whole pages from ‘Isis’ only amplifying and giving additional information. And unless I do give numerous reprints from Isis, it will become Osiris or Horus—never what it was originally promised in the ‘Publisher’s Notice’ which—please read.” (The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 88-89.)

It is true of course that the article mentions in one place The Secret Doctrine in terms which appear to infer a completed work. That work did not appear in print until the fall of 1888. It is most likely, however, that H. P. B. merely meant her forthcoming work which, even at the time, was already partly delineated in her mind. There exist a number of other similar instances when H. P. B. used the title of her future monumental work long before the latter had acquired its final shape even in MSS form.

In accordance with the facts outlined above, we publish in the following pages merely those portions of the article on “Elementals” which appear to be new text written at the time. Close scrutiny has not disclosed any place in Isis Unveiled where it originated. We list also in their proper sequence the passages which H. P. B. inserted from Isis Unveiled in collating this article.—Compiler.]

[The collation opens with lengthy passages from Isis Unveiled, I, 284, 285-86, including a long quotation from Bulwer-Lytton’s Zanoni. Then comes the following text:]

We have underlined the few lines than which nothing can be more graphically descriptive. An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the “Gods,” or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Âryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

[After brief passages from *Isis Unveiled*, I, xix-xx, xxi, xxii, on Xenocrates, Heracleitus and Plato’s *Epinomis*, the latter on the three classes of Daimons, the following explanation is given:]

Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels.

[Brief passages from *Isis Unveiled*, I, xxxix, 345, and 280, including two quotations from Apuleius, are strung together by the following statement:]

Eminent men were also called Gods by the ancients. Deified during life, even their “shells” were revered during a part of the Mysteries. Belief in Gods, in *Larvae* and *Umbræ*, was a universal belief then, as it is fast becoming—now Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheist—only because they rejected the grotesque idea of a personal extra-cosmic God—such as Epicurus, for instance, believed in Gods and invisible beings.

[This portion of the essay is immediately followed by four and-a-half printed pages of *Lucifer* containing the main body of the material which appears to be specifically written for this essay, with only a couple of sentences borrowed from *Isis Unveiled*, I, 139-40, and I, xxxviii, respectively. It is as follows:]

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic séances, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic “Gods,” and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself en rapport with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will in myriads of ages hence, be evolved into men. They belong to the three lower kingdoms, and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of the disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are mediums; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by Louis Jacolliot in his *Le Spiritisme dans le Monde*, and Govinda Swami or, as he spells it, “the fakir Kovindasami’s” phenomena. The Pitris are not the ancestors of the present living men but those of the human kind or primitive race; the spirits of human races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies.

In Mânava-Dharma-Sâstra they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, “Nachapunarâvarti,” “I shall not come back,” and by this very declaration is placed beyond the reaching of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds “lead and represent the human element.”*

A brief examination of the part they play will prevent all future confusion in the student’s mind between the Pitris and the Elementals. In the Rig Veda, Vishnu (or the pervading Fire, Aether) is shown first striding through the seven regions of the World in three steps, being a manifestation of the Central Sun. Later on, he becomes a manifestation of our solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the “Sons of Fire,” the primeval Seven of our System, emanate from the primordial Flame, the “Seven Builders” of our Planetary Chain are the “Mind-born Sons” of the latter, and—their instructors likewise. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite Occult) is made which must be noticed.

* Let the student consult The Secret Doctrine on this matter, and he will there find full explanations.

In the Rig Veda they are divided into two classes—the Pitris Agni-dagdha (“Fire-givers”), and the Pitris Anagni-dagdha (“non-Fire-givers”),* i.e., as explained exoterically—Pitris who sacrificed to the Gods and those who refused to do so at the “fire-sacrifice.” But the Esoteric and true meaning is the following. The first or primordial Pitris, the “Seven Sons of Fire” or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see Vâyû Purâna and Harivamśa, also Rig Veda); three of which classes are Arûpa, formless, “composed of intellectual not elementary substance,” and four are corporeal. The first are pure Agni (fire) or Sapta-jîva (“seven lives,” now become Saptajihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they could not create that, the proto-typical form of which was not in their minds, as this is the first requisite. They could only give birth to “mind-born” beings, their “Sons,” the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.†

* In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmans, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were “Sons of God” and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed them to become fools, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—Pitris. This is the exoteric version.

† We find an echo of this in the Codex Nazaraeus. Bahak-Zivo, the “father of Genii” (the seven) is ordered to construct creatures. But, as he is “ignorant of Orcus” and unacquainted with “the consuming fire which is wanting in light,” he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the mud (Ilus, Chaos, Matter) and wonders why the living fire is so changed. It is only when the “Spirit”(Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to help his mother, that the “Spiritus” conceives and brings forth “Seven Figures,” and again “Seven” and once more “Seven” (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates our planet. (See Isis Unveiled, Vol. I, pp. 299-301.)

But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures.

“The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed” (Sansk. Comment.) Then only, could perfect Being—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) within which all is, and nothing outside of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, itself. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) manifested Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of conditionless creative power; it has to associate with its contraries. Thus, the first worlds and Cosmic Beings, save the “Self-Existent”—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were failures; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul.

Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (entr'actes) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the microcosmic) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"* (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the Zohar, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

* Idra Suta, Zohar, iii, 292b.

The Shudalai-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti-Shâttan, the little juggling imps. Shudalai, they say, is a half-fire, half-water demon, for he received from Siva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people “to see that which they do not see.” Shûlai-Mâdan, is another mischievous spook. He is the furnace-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûlai likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means blowing like a bubble. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthu-Mâdan, is the “wrestling” demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every “physical manifestation” has its own class of Elemental Spirits to superintend it. Besides these there are in India the piśâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, i.e., the lower part of the dual Fifth Principle, joined to the animal, and the true Ego.

[Passages from *Isis Unveiled*, I, 432, and II, 285, including quotations from Proclus and Plutarch, are followed by this explanation:]

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the “elemental” and “elementary” beings. Modern archaeologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship of the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

[To a passage from *Isis Unveiled*, I, 310, on the subject of Larvae, or the lower principles of all disembodied beings, H. P. B. adds the following explanation, after having stated that they are to be divided into three general groups:]

These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called “astral bodies”), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic.

Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens consciously. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements

These are the “shells” which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centered on earth than in heaven; the stay in Kâma Loka of the reliquiae of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the “privation” of the form of the child that is to be.

[After two fairly long extracts from *Isis Unveiled*, I, 310, and I, 310-11, strung together with the following explanation with regard to the concept of World-Soul:]

Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist philosophies alike, speaking of it as of Absolute Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity.

[The first installment of the essay is brought to a close by the following statement:]

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

[The second installment of the essay is largely made up of excerpts from *Isis Unveiled*. Their sequence is: Vol. I, 311; I, xxix-xxx; I, 311-12, 312-13; I, 284-85; I, 313-14; I, 318-19, 321; I, 356-57; I, 332-33; I, 342 43; I, 158-59. The only brief passages which appear to be original are as follows:]

In the course of this article we will adopt the term “Elemental” to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are “centres of force” having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

In the East, they are known as the “Brothers of the Shadow,” living men possessed by the earth-bound elementaries; at times—their masters, but ever in the long run falling victims to these terrible beings. In Sikkim and Tibet they are called Dug-pas (red-caps), in contra-distinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhûtan and Sikkim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, en masse, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the élite of their Lamaseries, of a nucleus of priests, “devil-dancers,” and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population.

If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd.

[The third installment of the essay brings together rather long passages from *Isis Unveiled*, I, 343-44; I, 325-26; I, 328-29; I, 315-18; I, 319-20; I, 320-21, practically without a break, only this passage being original:]

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within.

[Then follows the concluding material of the essay in which merely a couple of sentences are identical with *Isis Unveiled*, I, 186:]

When the possible nature of the manifesting intelligences, which science believes to be a “psychic force,” and spiritualists the identical “spirits of the dead,” is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done; deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals, have been seen. Therefore, upon spiritualistic testimony, we must think that such animal “spirits” do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the “spirits” of the departed human beings that are at work even in the “materialization” of animals. We will now examine with their permission the pro and con of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, i.e., deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian.

Says Mr. Wallace, “The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals.”

Now, people assume that there can be no apes in the other world, because apes have no “souls.” But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—i.e., having but five instead of seven principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the “life-principle”) of animals and men are identical in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even thought is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of *The Unseen Universe** believe that thought is conceived “to affect the matter of another universe simultaneously with this” [p. 159];

* [Balfour Stewart and Peter Guthrie Tait. Vide Bio-Bibliogr. Index.—Comp.]

why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a “future state”?*

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the astral soul, which Plato, in the *Timaeus* and *Gorgias*, calls the mortal soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?†

* [From the words “physical man is but” to the end of the paragraph, this text can be found in *Isis Unveiled*, Vol. I, p. 186.—Comp.]

† The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—Editors, *Lucifer*.

[The above Editorial footnote is appended at the end of this material. It is curious that the Editors of *Lucifer* who were very familiar with H. P. B.’s writings, would have been unaware of the fact that this material was no “article” at all, but a compilation of passages from *Isis Unveiled* strung together with some new matter, very likely put together by H. P. B. at a time when she was still planning to re-write *Isis Unveiled*. There seems to be no valid reason to suppose that any MS. was lost in this connection; it is more likely to imagine that H. P. B. simply did not proceed any further with this compilation.—Compiler.]

[JULY AND AUGUST, 1892.]

OLD PHILOSOPHERS AND MODERN CRITICS

[Lucifer, Vol. X, Nos. 59 and 60, July and August, 1892, pp. 361-73 and 449-59]

[At the time this lengthy essay was published by the Editors, in the tenth volume of Lucifer, an Editorial note was appended to it, stating that “the following article was written by H. P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from Isis Unveiled, but the large additions and corrections give it an independent value.”

This Editorial comment is not consistent with actual facts. The essay, upon careful analysis, proves to be almost entirely a compilation of passages from Isis Unveiled, with the addition of merely a few brief sentences here and there which connect them together. No “large additions and corrections” have been found in this text.

A few brief passages are identical with H. P. B.’s essay on the “Elementals,” already analysed in the preceding pages, and this fact, as well as the nature and character of all this material, gives considerable validity to the supposition that this compilation from Isis was put together by H. P. B. at the time when she was re-writing that early work of hers, possibly approximately at the same time when she compiled her essay on the “Elementals.”

For reasons stated above, we publish in the following pages only such passages which appear to be new material, not lifted from any other work, as far as is known. We list also in their proper sequence the passages which H. P. B. inserted from Isis Unveiled in collating this essay.—Compiler.]

[The collation opens with the following brief statement:]

In one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Âtmâ, the Self-Existent, that which can be “apprehended only by the suprasensual,” becomes “manifest of itself.”*

* See Mânava Dharma Shastra (Laws of Manu), ch. i, 5-8, et seq.

[This is followed by an exposition of Brâhmanical ideas on the subject taken from *Isis Unveiled*, I, xvi-xvii, with some slight variations. Then, this statement is made:]

Let us see how the Brahmanical ideas tally with pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

[Here follows the material from *Isis Unveiled*, I, xi-xii wherein a quotation is given from B. F. Cocker's *Christianity and Greek Philosophy*, p. 377, mentioning the concept of *theos*. On this, H. P. B. adds:]

It is not difficult for a Theosophist to recognize in this God (a) the UNIVERSAL MIND in its cosmic aspect; and (b) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; i.e., the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.*

[Here follow passages from *Isis Unveiled*, I, 55-56, and I, 13-14, with minor changes, after which the statement is made to the effect that:]

Almost a century separated Plato from Pythagoras, so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul.

[At this point are gathered passages from *Isis Unveiled*, I, 131; I, xiii; II, 431; I, xiii-xiv; I, xii; I, xii-xiii footnote; I, xiv-xv; I, xvi; I, 236; I, 409; I, 236-37. This is followed by the important statement that:]

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue.

* This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

Every Science having been revealed in the beginning of time by a divine Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged “ignorance” of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of “working hypotheses” and conjectures.

[From here on, to the conclusion of the first installment of this collation, there follow passages from *Isis Unveiled*, I, 237-38, with footnote; I 239; I, 287-88, with only this statement which appears to be new, and refers to the theory of the evolution of man from the animals:]

.this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it exoterically, as on their cylinders and tablets, and esoterically in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.* But in both cases the statements are blinks. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the “Seven Sages,” and therefore an Initiate as were these two Masters—that which Anaximenes meant by “animals” was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present day theories is thus shown to be not entirely original with Darwin.

[The second installment of this collation opens with a passage from *Isis Unveiled*, I, 289 on metempsychosis as taught by the ancients. It is stated that:]

* “The Wisdom of Nebo, of the God my instructor, all-delightful,” says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbolical element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reincarnation from one human body to another, when this teaching concerned a human being; and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul.

[Here follow passages from *Isis Unveiled*, I, 289; I, 276.77, with this additional statement:]

. . . the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires.

[as well as the following passage:]

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

[A passage from *Isis Unveiled*, I, 12, with minor alterations, and treating on the idea of “two souls” entertained by many ancient philosophers, is followed by the following paragraph:]

Now, if the latter means anything at all, it means that the above teaching about the “two souls” is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal “Astral Soul,” and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements in the divine essence of the reincarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation.

It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal “Spiritual Soul,” that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all IT could save from the personal Soul, it carries it into Devachan to reward it with ages of peace and bliss. This is no new teaching, no “fresh development,” as some of our opponents have tried to prove; and even in *Isis Unveiled*, the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. I, p. 432 and elsewhere).

[Long passages from *Isis Unveiled*, I, 431-32, introduce the following new material:]

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense he was that, most assuredly; but his Monotheism never led him to the worship of one personal God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really is, all the finite existences and change being only appearance, i.e., Mâyâ.* His Being was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable Being, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is Wisdom or Deity) in our consciousness of the unchangeable relations between number and measure— an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the Ever-Becoming is but too apt to lead one inclined to argumentation into hopeless Materialism, the divine Being of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect.

* Sophistês, p. 249.

That which he calls the “Unchangeable Existence” or “Being” is named Be-ness in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the Becoming, which latter cannot, therefore, be regarded as existing, but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the “Good,” and at one with Absoluteness. The “Divine Causality” cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes beyond the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato’s teachings. They deny the presence of “any definite trace of a secret doctrine” in his Dialogues;

Not even the passages brought forward out of the insidious Platonic letters (VII, p. 341e, II, p. 341c) containing any evidence.*

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the Dialogues which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato’s lectures settles the question conclusively.

[At this point are placed passages from *Isis Unveiled*, I, xvii-xviii, and I, xix, with slight alterations and minor additions. Speaking of Xenocrates and the three qualities as outlined in the *Laws of Manu*, H. P. B. adds the following material:]

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul.

* Vide Hermann, I, pp. 544, 744, note 755. [unverified, owing to insufficient data. See HERMANN, in *Bio-Bibliogr. Index*.—Comp.]

After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him (Xenocrates); for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

[Here follow passages from *Isis Unveiled*, I, xix-xx, portions of which were also used in the collation entitled “Elementals.” Then comes the following paragraph:]

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called “Theosophical” teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas “Father-Mother,”* Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them “as the isosceles triangle is to the equilateral and the scalene.”†

[After some brief excerpts from *Isis Unveiled*, I, xx, quoting Zeller, the following paragraph is brought in:]

This must be so, since we find men like Cicero and Panaetius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness

and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Laws; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

[The collation closes with long passages from *Isis Unveiled*, I, xx-xxii.]

* See *The Secret Doctrine*, Stanzas, Vol. I.

† Cicero, *De Natura Deorum*, lib. I, xiii (or 32-35), Strab., or Plutarch, *De defectu oraculorum*, XIII (416D).

APRIL, 1884

**FOOTNOTE TO“LIVING VAMPIRES AND VAMPIRISM
OF THE GRAVE IN OUR SOCIAL INSTITUTIONS”**

[The Theosophist, Vol. V, No. 7(55), April, 1884, p. 159]

[This essay is by Dr. Fortin, President, Theosophical Society of the Occultists of France. It is almost certain that it was translated from the original French by H. P. B. herself. Mention having been made by the author of the “principles which constitute the animal soul (Kama Rupa),” the following footnote, signed Translator, has been appended to his words:]

That which remains, after the separation of the higher principles from the lower ones by the process of dying is complete, consists of the fourth principle and lower parts of the fifth. This,—the animal soul—has still a more or less indistinct consciousness of its own, and its actions resemble those of a person walking in his sleep. It has also a remnant of will, in a more or less latent condition. But as the higher principles have left this, will is no more guided by any moral considerations and cannot exert itself in any other way than by following its attractions. Its lower passions, animal desires and material attractions, still remain, and in proportion as they have been more or less developed, nursed or fortified, during earth life, in the same proportion will they act more or less powerfully after the death of the physical body. Nothing likes to starve:—each body as well as each principle has a powerful attraction and craving for those elements which are necessary for its subsistence. The principles of lust, gluttony, envy, avarice, revenge, intemperance, etc., will rush blindly to the place to which they are attracted and where their craving can be temporarily gratified;—either directly as in the case of vampires by imbibing the emanations of fresh blood, or indirectly by establishing magnetic relations with sensitive persons (mediums), whose inclinations correspond with their own.

If there is still a magnetic relation existing between the vampire (elementary) and its buried physical body, it will return to the grave. If there is no such relation, it will follow other attractions.

It craves for a body, and if it cannot find a human body, it may be attracted to that of an animal. The gospel account of the swine into which Jesus drove the “evil spirits” may be a fable in its historical application, but it is a truth, not only a possibility, with reference to many such parallel cases.

**COMMENT ON “PRACTICAL
WORK FOR THEOSOPHISTS”**

[Journal of The Theosophical Society, Madras, Vol. I, No. 4,
April, 1884, p. 63]

[In a letter to the Editor, Raj Coomar Roy, of Jamalpur, deplotes the prevailing ignorance regarding the accumulated knowledge of ancient India, due to the fact that so many remarkable books containing that knowledge are buried in oblivion. He says: “I attached much importance to the second rule of the Society A nation can only be termed civilized or uncivilized according to its arts, sciences, literature, etc. It is therefore incumbent on the fellows and members of the Theosophical Society

. . . . to set themselves without loss of time in right earnest to resuscitate our books on sciences, philosophies and arts and to publish them for the intelligent public.” He is particularly anxious to have the ancient Medical Works restored to the knowledge of the people. He considers that “the opportune time has now come for the members and the sympathisers of the Society to form themselves into groups to promote the study of the Aryan science and philosophy, and work in harmony for the religious, moral, social and intellectual regeneration of Bharatavarsha.” To this H. P. B. remarks:]

We publish the above letter with a view to place the excellent suggestions of our brother before Branch Societies and individual members desirous of doing some practical work for the good of their country and fellow-men.

The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they now look down upon as of an “inferior race,” were intellectual, moral and spiritual giants. This part of theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood.

H. P. BLAVATSKY,

Corr. Secretary, Theosophical Society.

COMMENTS ON “A CANON OCCULTIST”

[Journal of The Theosophical Society, Vol. I, No. 4, April, 1884, pp. 63-64]

A Russian Theosophist sends to us extracts from a letter received from an old friend of his—a Canon having his prebend in one of the R. C. Districts of Southern Russia. It is not every day that one meets with Catholic priests so profoundly versed in Occultism; and one especially who, appreciating the Kabala at its real worth, takes a proportionate interest in Eastern Occultism and Theosophy. The letter is interesting in various ways, and not to our members alone. We hope to gratify our readers by translating extracts from it.

[The Canon writes: “As the Kabalists have it—Malkuth is always made in the image of Kether.” H. P. B. adds in a footnote:]

For a better comprehension of those of our members who are ignorant of the meaning of these Kabalistic terms, we explain them. Kether is the equilibrizing power (lit. the “crown”), and Malkuth—the kingdom, the synthesis of the whole creation—or in another sense supreme and absolute universal intelligence—PARABRAHM.

[“The object of the true initiation is to found the Kingdom of Heaven, on earth, based upon truth and justice supported by one strong Church and one strong empire. Let us hope it will come soon.”]

It is the firm belief of the Kabalists (the Jewish especially) that the time will come when all the nations will be one under one Church composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one.

[“My labour was interrupted only owing to the iniquitous and impious attempts of the Nihilists and I gave it up lest I should become suspected of treason.”]

The writer refers here to alchemical works. The crucible and the ever burning fire of the seeker after the Philosopher’s stone risk certainly to be easily mistaken by the ignorant Police and detectives (in search for the criminal fabricators of dynamite and explosive bombs)—for an apparatus of the murderous Nihilists.

MR. LLOYD’S QUESTIONS TO MOHINI

[The following article, or draft of an article, in H. P. B.’s handwriting, exists in the Adyar Archives. It was originally published in *The Theosophist*, Vol. XLII, January, 1926, and republished in the same *Journal*, Vol. LXXV, June, 1954, with careful revision of uncertain readings and punctuation, and the addition of a reduced facsimile of the first page of the manuscript. The later consists of three questions put by Mr. Francis Lloyd to Mohini Mohun Chatterji, and H. P. B.’s answers thereto. Certain historical facts should be borne in mind for a correct understanding of her replies.

The London Lodge, founded in 1878, was the first “branch” to be chartered by the Parent Theosophical Society, and it carried on its work more or less successfully for a number of years. In 1883, A. P. Sinnett gave up his editorship of the *Pioneer* in India and settled down in London. His arrival gave renewed impetus to the activities of the London Lodge, but proved also to be a source of difficulty, for there arose in the Lodge at that time two distinct groups:

one, the larger, led by A. P. Sinnett, was specially drawn to the Oriental and Tibetan teachings, as represented in his books, *The Occult World* and *Esoteric Buddhism*; the second, the smaller, led by Dr. Anna Bonus Kingsford and Edward Maitland, was more attracted to a revival of mystical and esoteric Christianity, the Kabala and the teachings of the Hermetic philosophy. The clash between the two groups was for a time a rather bitter one, and H. P. B. and Col. Olcott tried to bring about a reconciliation when they came to London in early April, 1884, accompanied by Mohini M. Chatterji, who was at the time Col. Olcott's private secretary.

Dr. Anna B. Kingsford's group was of a nature too different to mix with the followers of A. P. Sinnett. As suggested by H. P. B. in her answer to Mr. Lloyd's third question, an attempt was made to run the two groups simultaneously within the framework of the London Lodge; a special branch was then chartered by Col. Olcott on April 9, 1884, called the Hermetic Lodge, for the study of the Kabalistic and Hermetic teachings under the inspiration of Dr. Kingsford (See *Old Diary Leaves*, III, 94). Nevertheless her followers felt hampered in their aims by inclusion in the Theosophical Society. On April 22, 1884, the Hermetic Lodge decided to surrender its Charter, and to form a separate organization. On May 9, 1884, it reconstituted itself under the name of Hermetic Society, at the residence of Mr. Francis Lloyd, 43 Rutland Gate, London W., Col. Olcott being present at this inaugural meeting (*op.cit.*, p. 97). Mr. Lloyd was made the Treasurer of the new Society. (Above historical summary drawn from Notes by Katherine A. Beechey, Keeper of the Archives, Adyar, India.)

In the light of the facts outlined above, the probable date of H. P. B.'s manuscript would appear to be either late Spring or early Summer of 1884.—
Compiler.]

MR. LLOYD'S QUESTIONS TO MOHINI;—
ANSWERED BY MAD. BLAVATSKY.

Q. 1. What proof is there of the existence and powers of the exalted race of beings styled Adepts or Mahatmas?

Answer. We know of no "race of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born and subject to death in the end, in common with all humanity of our fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts.

These we know, and no others. For us, They are the most “exalted beings” we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us, who know Them, who have lived near Them, and learned from Them — are furnished by our physical as much as our spiritual senses. Were Mr. Lloyd to go to Tibet, there to preach the Hermetic doctrine and to speak of Mrs. Kingsford who is still less known in that country than our Mahatmas are here; and were the Tibetan sceptics to ask him: “What proof is there of the existence and powers of clairvoyant seership of the exalted being styled by him Dr. Anna Kingsford”—what would Mr. Lloyd answer? I pause for a reply.

Q. 2. Mr. Lloyd says that he puts this question simply, because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without evidence, “and so far as he can see, no sufficient evidence has yet been received that they even exist.”

Ans. In Baring Gould’s *Popular Myths* (I believe)* a story is told showing how easy it is to convert the best known historical personages into Solar or other myths. A certain French Abbé undertook to furnish the best, the most unimpeachable evidence that Napoleon the First was but a Solar myth—and he did it. If a person will not see, and will go moreover daily to an occultist, who, under the pretext of improving will impair his sight—whose fault is it? Mr. Lloyd, instead of remaining with the London Lodge, is a zealous visitor of the Hermetic Lodge, whose Fellows loudly proclaim—in the *Pall Mall Gazette*† for one place—that having rather a mystic than an occult character they depend for guidance upon no “Mahatmas” and “can boast no worker of wonders on the phenomenal plane.”

* [Reference here is to Rev. Sabine Baring-Gould’s *Curious Myths of the Middle Ages*, 1st Series, pp. 127-133, in 2nd rev. ed., 1868. —Comp.]

† [Reference is to the issue of July 15, 1884, where an article appears under the title: “The Newest Thing in Religions. The Hermetic Society. By One of its Fellows.” A cutting of this article is pasted in H. P. B.’s Scrapbook No. XX, pp. 72-73, the portion quoted being underlined in blue pencil.—Compiler.]

If so, then why belong to the Theosophical Society at all? Or, once belonging to it, but finding wiser teachings in the Doctrine of Hermes, why not, availing oneself of art. the 2nd of the Rules,* which gives the Fellows full permission to constitute themselves in branches or groups of co-religionists, or co-workers, of persons in short, of the same way of thinking—why not leave the vexed question alone? Surely, the existence or non-existence of our Mahatmas is a problem of very little importance to those who do not accept their teachings? It interests only those who do; and—Mr. Lloyd is not one of these. It thus becomes simply idle curiosity; and, I am sorry to say, a malevolent desire to embarrass, if possible, to put into a false position those of the Fellows, who, while believing and having confidence in the Mahatmas and their teachings, are unable, so far, to say, as we can—We know them personally, and look straight into the face of our opponents. I am one of those who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those of Mr. Lloyd and his guru—Mrs. Kingsford. I pause again, to ask! Is Mr. Lloyd prepared to look me straight in the face, as I look into his eyes and say to me that I am a liar? And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his guru and Mahatma Koot Hoomi personally? And with Mohini, and Mr. Brown, to a certain degree, and with Damodar and Dharbagiri Nath and so many others who have been blessed for a longer or a shorter time with the Masters' presence, in their own living bodies, not merely astral forms?

Q. 3. "Everything in our Society is founded on the teachings of the Mahatmas"—says Mr. Lloyd.

* [The reference is to the 2nd paragraph of Article I of the Society's Revised Rules and Bye-Laws of 1883, which reads as follows: "A Branch may, if so desired, be composed solely of co-religionists, as for instance, Aryas, Buddhists, Hindus, Zoroastrians, Jews, Christians, Mahomedans Jains, etc., each under its own President, Executive Officers, and Council."—Compiler.]

Ans. I answer—not so if he means by “our” Society the Parent body; for we have, to begin with, 8 Branches in Ceylon, and many more in India, composed of orthodox, Southern Buddhists, and of Freethinkers, who never interested themselves about our Mahatmas or their teachings; and who are yet devoted theosophists—philanthropists, and scholars. But if by “our” Society—the London Lodge is meant—then, I say, if unfortunately, during our absence some too zealous theosophists had such a desire, the inadvisability of such a plan has now been taken into consideration, as you will all see presently. Now, the Fellows of the London Lodge are at liberty to form themselves into distinct groups, if they so prefer it. Every group is at liberty to choose its own masters as its own philosophy—or any object of research it likes. The time has come when I, one of the Founders of the Society, have to speak plainly. Experience of the last few months has shown, how dangerous it was to have rules, and not to abide by them. Henceforth they must and shall be enforced. Whether the London Lodge consists of two or more groups, it is one Lodge and every group in it must be made subordinate to its rules. These groups will have to meet probably at general meetings, and then article VI will have to be enforced. This article reads: *

* [Article VI of the 1883 Rules stated: “No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists. Nor is any member entitled to demand pecuniary aid from his richer brother, nor can he be forced to give help to a poorer . . . After due warnings, violation of these two clauses shall be punished by suspension or expulsion, at the discretion of the President and General Council.”—Comp.]

MAY, 1884

PRINCE BISMARCK'S MYSTERIOUS VISITOR

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 186]

La France in an article headed "Chronique Allemande" says about Prince Bismarck: "There is no doubt that he works hard, while undergoing treatment at Kissingen; but it is not religious politics that takes up his time. Although not a single caller is admitted, still a very mysterious visitor comes to him every day. This visitor is a tall, dried-up, old man with grim face and clothed in the fashion of the country people of Bavaria, namely wearing, as they all do, silver pieces in place of coat buttons. Certain knowing gossips say that this peasant comes from Pasing, near Munich, that his name is Huber, and that he is nothing more or less than a magician or wizard."

This account, coming as it does from a French source admittedly unfriendly to Prince Bismarck, would appear, at first sight, to have for its object to throw a slur on the Chancellor, and charge him with superstition and credulity. But if we turn to the German Journal *Psychische Studien** published at Leipzig, we find another article headed "Gambetta and Bismarck in their relation to Psychism." It shows that several years before Gambetta's death he was dining at the house of a friend, when after dinner the lady of the house proposed a bit of fortune-telling by cards, an amusement that was smilingly accepted. When it was Gambetta's turn to have his fortune told, the lady became suddenly serious. "Do you know," she said, "that you are threatened by a great danger which comes to you through a woman?" "You are perhaps right," replied Gambetta, "my mother was already told before my birth, that she would have a son who would occupy a high position in France, but who would be killed by the hand of a woman."

According to the same journal Prince Bismarck is a sensitive. Ideas come to him and keep him awake, when he would prefer to sleep.

* [Issue of September, 1883. This article was reprinted in *Light*, London, Vol. III, December 8, 1883, pp. 533-534.—Compiler.]

Who knows but Professor William Carpenter may yet show that the victories in France were but a result of Bismarck's unconscious cerebration. Hesekiel tells a ghost story which occurred in Bismarck's castle in Schönhausen; the Chancellor himself saw the ghost and never denied it. He also expressed on a certain occasion his belief in mystic numbers and lucky and unlucky days, and when on the 14th of October, 1870, General Boyer opened negotiations with him in regard to the surrender of Bazaine, Bismarck put off the transaction of that serious business, privately giving the reason for it that it was an unlucky day.

Shall we draw the conclusion that these great men are ignorant and superstitious, or that they, perhaps, have higher developed intuitions than the ordinary rabble?

**A SPIRIT VISIT TO HIS HOLINESS
THE METROPOLITAN PLATON**

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 189]

The Diocesan Vyedomosty of Mogilev (Russia) quotes an interesting experience in the life of the Venerable Platon, one of the three Metropolitans of the Russian Empire—as narrated last year by himself, during his visit to the town of Tver, his birth-place. While holding a conference at the Monastery of Jeltikoff in the cell of the Father Superior, he related to the assembled guests some episodes of his long life. Among other events, he described what the spiritualists would call a “Spirit visit,” — he had received years before. We translate verbatim.

. Yes: I had such an experience in my life; I saw once before the shadow of a dead man, and in as vivid and natural a form as any one of your own I see now before me. It was in the year 1830, when I was Inspector at the Theological Academy of St. Petersburg. Among other students there was one, named Ivan Kriloff, that I had known in the Seminary of Orloff. I see his face before me as vividly as ever, whenever I think of him. He progressed well, was a fine looking young man of good behaviour and a promising student.

Once he came to ask my permission to enter for a few days the hospital, as he felt unwell. So thinking that, perchance, the poor boy had made himself ill through too much austerities and that he might recuperate in the hospital diet of chicken and white bread and, at the same time, not lose time in writing his examination essay, I consented. After he had become a patient for a long time, I heard nothing of, nor from, him, nor had I been notified of any danger to him by the doctor. Once I was lying in my room on a sofa, reading a book, with a table placed behind me. Suddenly I left off reading and turned to the other side, thus facing the table, when, to my surprise, I saw Kriloff standing at the other end of it, and looking earnestly in my face. Thinking, as he had not been announced, I might have been dreaming, I rubbed my eyes, and arose from the sofa, . . . yes, . . . it was Kriloff, motionless, and still gazing fixedly at me . . . His head and face as clear and as distinct as yours, but his body hazy, as though veiled in a mist or a cloud. Once more I looked at him. It is he. He! . . . but what's the matter with him? I felt a shuddering when the phantom finally moving, glided noiselessly from the table to the window, where it finally disappeared. I was still trying to unriddle the meaning of this, still uncertain whether I had not dreamt the whole scene when some one knocked at my door. I donned my clericals and called out to the visitor to come in. It was the Hospital Warden who had come to notify me that one of the students had just delivered his soul to God.

“Who is it?” I asked.

“Ivan Kriloff,” he answered.

“When did he die?” I exclaimed, completely taken aback.

“About five minutes ago or so. I lost no time in coming down to report to your Reverence,” said he.

“And now,” added the holy Archipaster, addressing the monks and guests assembled around him—“I leave the mystery to be solved by yourselves.”

But every one kept silent.

“All this,” concluded the Metropolitan, “proves to us undeniably the existence of some mysterious connection between us and the souls of the departed.”

NOTE.—Quite so, and the word “undeniably” is here properly used. That such a connection exists was proven to the world by thousands upon thousands of well authenticated cases of the apparition of the dead making themselves visible to the living. But it can take place only immediately, or very soon, after the separation of the surviving principles from the body. Such visions, when they take place, are serious and full of solemnity to the living.

The “Spirit”—a real Spirit in such cases, fulfils the last desire of the soul, some praiseworthy craving, beneficent to the survivor in every case, if not to the departed entity. But one has yet to learn that one of such phantoms has ever shouted, “Good evening to you Mr. So and So,” performed Japanese juggling feats with flying musical boxes and rapped Yankee-doodle on a guitar à la “John King”—or any other like worthy of the “Summer Land.”—Ed.

A SINGULAR CASE

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 203]

A Correspondent writes:—

The Banner of Light has a curious case given in its columns. “There is,” it says, “a gentleman, in the city of New York who, until latterly, was one of its most able as well as respectable merchants. Loss of mental faculties is a frequent consequence of long-sustained application to a single subject, but in this case there is a peculiarity of affection that may interest many readers of the Banner: “Notwithstanding the complete decay of this gentleman’s mental faculties, he writes as wise and sensible letters of business to-day as he ever did, and this, although he is utterly incapable of reading what he has written; a description of a case that is unprecedented, so far as this writer has witnessed.” I suppose that in this case only the 4th Principle is active; but what has become of the fifth? Has it evaporated or become latent or paralyzed? Is a man in his dotage only a shell? Or has the connection ceased? If a shell, what has become of the fifth principle?

L.A., F.T.S.

Ed. Note.—We think it is the reverse. It is neither the 4th principle—the only one alive in the period “of dotage” or insanity—nor the 5th that is active, for both are, so to say, paralyzed, in the case of the New York gentleman. Everything in the brain is dead, or rather in a cataleptic stupor—with the exception of that portion called in physiology sensigenous molecules, which go to form the physical superstructure or foundation of memory in our brain. And even in that portion of the brain-substance only those molecules are really alive and active which are directly connected rather with mechanical impulses, long acquired habits, etc., properly speaking, than with memory in toto.

We have heard of several cases of insanity upon all and every subject except that which had degenerated into a mental and physical habit. A portrait painter, a lunatic, when asked to draw some particular person whom he had known, would paint his likeness from memory far better than he might have done during his days of perfect health when having that person before him at a sitting. Nevertheless, as soon as the likeness was completed, he used to see invariably in it some animal, asking whether that dog, or cat, or bird was not “very, very natural and beautiful.”

MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 189]

[The following note is appended to a story about some ignorant people of Japan and their reactions upon seeing their reflections for the first time in an ordinary mirror. None of them recognized themselves in it, though they imagined seeing the likenesses of various other people:]

MORAL.—It is a parable of the “séance room.” Every Spiritualist sees in the same “materialized form” the reflection of his own image, distorted in the mould of his expectation and fancy—the wish being the father to the thought.

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 194]

This death is spiritual death. When the communication between a human being and his divine immortal Atma, his “logos” is dissevered, the result will be the spiritual death of the man.

Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness.

JUNE, 1884.

ARE CHELAS “MEDIUMS”?

[The Theosophist, Vol. V, No. 9(57), June, 1884, pp. 210-211]

According to the newest edition of the Imperial Dictionary, by John Ogilvie, LL.D., a medium “is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made, especially one who is said to be capable of holding intercourse with the spirits of the deceased.”

As Occultists do not believe in any communication with the “spirits of the deceased” in the ordinary acceptance of the term, for the simple reason that they know that the spirits of “the deceased” cannot and do not come down and communicate with us; and as the above expression “by animal magnetism” would probably have been modified, if the editor of the Imperial Dictionary had been an Occultist, we therefore are only concerned with the first part of the definition of the word “Medium,” which says: a medium “is a person through whom the action of another being is said to be manifested and transmitted”; and we should like to be permitted to add: “By the either consciously or unconsciously active will of that other being.”

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the “Animal Magnetism” or by the active Will (which sends out that “Magnetism”) of another. If the beloved General rides along the front, the soldiers become all “Mediums.” They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the “Medium” of another, the coward becomes filled with heroism, and only he, who is no medium at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The “revival preacher” will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce “a change of heart” amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics “that came to scoff, remain to pray.” People go to the theatre and shed tears or “split their sides” with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby the action of another be manifested or transmitted through him. All men and all women and children are therefore Mediums, and a person who is not a Medium is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word “Medium” in the popular acceptance of the term, unless we add a few words, and say: “A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being.” This reduces the number of “Mediums” in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little “weaknesses,” and every man has his little “mediumship”; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a “medium.” Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner to such an extent that they lose their self-control and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known.

He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, the nature of the being, whose action is transmitted through him, or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influences of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance.

Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a “Medium” in the vulgar acceptance of the term, is a question which had better be left to the reader—after due consideration of the above to decide for himself.

ASTROLOGY*

[The Theosophist, Vol. V, No. 9(57), June, 1884, pp. 213-214]

In the last number appeared the review of an elementary work on Astrology. It may not therefore be unprofitable to say a few words in regard to the subject itself. The popular idea seems to be that the planets and the stars exercise a certain influence upon the destiny of man, which the science of Astrology can determine; and that there are means within the reach of that science which can be used to propitiate “the evil stars.” This crude notion, not philosophically understood, leads to two unscientific fallacies. On the one hand it gives rise to a belief in the doctrine of fatality, which says that man has no free-will inasmuch as every thing is predetermined, and in the other it leads one to suppose that the laws of Nature are not immutable, since certain propitiatory rites may change the ordinary course of events. These two extreme views induce the “rationalist” to reject “Astrology” as a remnant of the uncivilized condition of our ancestors, since as a of-fact student he refuses to recognize the importance of the saying, “Real philosophy seeks rather to solve than to deny.”

* [The authorship of this article is uncertain. Peculiarities of style indicate at least the possibility of its having been written by H. P. B., while the rather authoritative manner of presenting the subject, and deep insight, strengthen this idea. The intrinsic value of the teachings herein contained has been the deciding factor for the inclusion of this article in the present volume.—Compiler.]

It is an axiom of the philosophic student that truth generally lies between the extremes. If one therefore proceeds in this spirit, he will find that there is yet not an unreasonable or unscientific hypothesis which can reconcile all these different views, and which, not unlikely, was what the ancients meant by Astrology. Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course. The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, "What is destiny?" As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects. One who has carefully followed the teachings of Occultism, as recently given out, concerning Devachan and future re-births, knows that every individual is his own creator or his own father, i.e., our future personality will be the result of our present mode of living. In the same manner our present birth, with all its conditions, is the tree grown out of the germ sown in our past incarnations. Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature—the Akasa, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life.

Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual—which event is the aggregate result of the causes already produced—gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the “astronomer who catalogues the stars cannot add one atom to the universe,” so also can no astrologer, no more than the planet, influences the human destiny. Perhaps the following beautiful passage from that exquisite work of Bulwer Lytton’s—Zanoni—may help to make the meaning still clearer:—

For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite—truths adapted to the object desired. The warrior thus reduces the chances of battle to combinations almost of mathematics. He can predict a result, if he can but depend upon the materials he is forced to employ.*

This necessitates a consideration of the element of clairvoyance necessary to constitute a true astrologer.

The ancient Rishis, to condemn whose books without a hearing was till recently a general practice, had by observation, experiment and deep occult knowledge, taken account of all conceivable combinations of various causes and determined with mathematical precision almost to infinitesimal point their effects. But yet, since the cosmos is infinite, no finite being can ever take cognisance of all the possibilities of Nature; at any rate they cannot be committed to writing, since as Isis Unveiled says:—“to express divine ideas, divine language is necessary.” Recognising the truth of this most important but unfortunately often neglected axiom, they laid down as the first condition of success in astrology a pure life, physically, morally and spiritually. This was intended to develop the psychic capacities of the astrologer who could thus see in Akasa the combinations, not alluded to in the written works, and predict their results in the manner beautifully illustrated in the above extract from Zanoni.

* [Bk. III, chap. iv, p. 128.—Comp.]

In short, true Astrology is a mathematical science, which teaches us what particular causes will produce what particular combinations, and thus, understood in its real significance, gives us the means of obtaining the knowledge how to guide our future births. True, such astrologers there are but few: but are we justified in condemning the science of electricity because there may be very few real electricians? We must not at the same time lose sight of the fact that although there are numberless combinations which must be determined by the psychic vision of the astrologer, there are yet a very large number of them which have been determined and put on record by the ancient sages. It is these cases which baffle us when we find that some astrological calculations prove correct while others are quite beside the mark.

**MR. MONCURE D. CONWAY'S
"A TOUR ROUND THE WORLD"**

[The Theosophist, Vol. V, No. 9(57), June, 1884, p. 221]

The Glasgow Herald of April 11, 1884, contains 21/2 columns devoted by the eminent London Ontologist to—"The Theosophists." A dangerous subject taking it all in all, yet one that the traveller has handled in quite a masterly and dexterous manner. There is quite sufficient fairness in the article to satisfy the Theosophists, than whom there are few less accustomed to praise, and who, in the simplicity of their hearts, have entertained Mr. Conway, to the best of their ability, a whole evening at Adyar (Madras Headquarters of their Society); and quite enough of possibilities of vistas in the many would-be innocent innuendoes with which the article abounds, to make every enemy of Theosophy rejoice.

After carefully reading the narrative, we cannot refrain from exclaiming with Jerdan:

“All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet, almost all men are guided by the understanding of others, not by their own; and may be said more truly to adopt, than to beget, their opinions.”

Now Mr. Conway is a sceptic. He prides himself on it, and, therefore, it is no wonder when he says that in coming to Adyar “he had no faith that anything lay for me (him) in occultism, after thirty years’ observation of similar phenomena” in spiritualism. So much for his prejudice confirmed by an exhaustive examination of “nearly six hours” of a subject that he has never investigated; for spiritualism is no more occultism than his London “Church” of heterogeneous religions is a Methodist chapel. His investigation resolves itself, as we understand it, into three heads. First, the Adyar “lay chelas” would not shake hands with him; Second, these “graceful” but too credulous Asiatics presumed to prostrate themselves before the portrait of one whom they reverence in the presence of him who never revered anything or anybody; Third, his conclusion and broad hint that the “Shrine” phenomena were alleged to have ceased because the inhabitants of Adyar knew of his coming.

Without losing time in commenting upon the first two grievances, we will simply remark that Mr. Conway’s arrival at Madras and visit to Adyar were quite unexpected, the first intimation of it being his actual presence, and the letter of introduction from an Australian member of our Society which he brought with him. Nor had the forbidding of placing letters to be phenomenally carried away and the answers brought by the same method, anything whatever to do with our sceptical traveller. To the positive knowledge of all the Madras Theosophists the event had occurred several days before, on December 31, Mr. Conway—however eminent—not being taken by the Mahatmas into the slightest consideration on that occasion.

Notwithstanding our critic’s definite prejudices, and, begging his pardon—“high conceit of his own understanding,” he seems to be as willing as the rest of the mortals, perchance less intellectual than he is, to allow himself to be “guided by the understanding of others,” even when the latter is flagrantly incorrect, provided his own ends be served.

Thus, instead of “begetting” he indeed “adopts” another man’s opinion when he says that he is “informed by an eminent Oriental scholar, that the name of Koothoomi lies completely outside the analogies of any language that ever was spoken in India.” This is either (a) a deliberate misstatement of the writer, or (b) of his “eminent Oriental” informant. For being “eminent,” as Mr. Conway says, he could not make such statement ignorantly. Mr. Conway is challenged to furnish the “eminent Oriental scholar’s” name, or failing to do so—confess himself between the horns of a very serious dilemma.

The phonetic name Koothoomi, or Kuthumi—however variously spelt, is one too well known in Indian literature and language to need help from any Oriental scholar, whether eminent or not. Koothoomi is the name of one of the Rishis, the author of one of the 20 remaining Codes of law, now in the Asiatic Society’s Library in Calcutta; again, he is named as one of the 36 Rishis in the Padma Purana; and we would strongly advise Mr. Conway to consult these authorities, and Monier Williams’ Indian Wisdom, for one, wherein Koothoomi is mentioned; so that his next lay sermon might not contain this very serious as well as ludicrous error. To conclude, Mr. Conway could never have seen an “autograph” of the Master signed “Kothume.” Such a spelling—an impossibility for a Hindu or a Theosophist, may only become a possibility with the prejudiced imagination of an Ontologist. There are many other little inaccuracies in Mr. Conway’s chapter on the Theosophists which, for lack of space, we pass unnoticed.

A ROMAN CATHOLIC SAINT AT GÔA

[The Theosophist, Vol. V, No. 9(57), June, 1884, pp. 222-223]

St. Francis Xavier was a Roman Catholic priest. His sacred corpse is lodged at Gôa, and exposed every third or fourth year to the public view, when several miracles are wrought. He must, without doubt, have been a true believer in Roman Catholicism, which religion forbids us to join secret societies. This being so, how can the Theosophists put down Roman Catholicism in their monthly Journal? Will The Theosophist please to give the public its views about this Great Saint in India.

SAMUEL JONATHAN.

Civil Court, SALEM, April 13th, 1884.

Note:—We regret that we have had no opportunity of forming the acquaintance of St. Francis Xavier; neither were we given the chance to investigate any of the “miracles” performed by his corpse; but as our correspondent, according to the address given by him, is connected with the Civil Court, it is reasonable to suppose that he is a lawyer, and therefore that he would not accept anything as true, unless he were fully convinced by the evidence brought before him. He tells us that

1. The corpse of St. Francis Xavier is occasionally exposed at Gôa.
2. On such an occasion “miracles are wrought.”

As to the first assertion, we are quite willing to believe that the corpse exposed at Gôa is really that of St. Francis Xavier and no other. Besides it would make no difference; for even if the corpse exhibited in that costly shrine at the Church of Bon Jésus were that of the cruel bigot, Don Fre Alexo de Menzes, or of one of the many miserable victims of the loathsome Inquisition who died in the dungeons of the Casa Santa, or that of some unknown criminal, it would make no difference as far as the working of “miracles” is concerned, as long as the true believers can furnish sufficient faith to believe seriously in the efficacy of the fetish. We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other “miracle-working” relics in the world.

“A monk of St. Anthony . . . ,” says Henricus Stephanus, “was shown by the Patriarch of Jerusalem various relics, among which was a bit of the finger of the Holy Ghost, as sound and entire as it had ever been; the snout of the Seraph that appeared to St. Francis; one of the nails of a Cherub; one of the ribs of the Verbum caro [factum, the Word made flesh]; habiliments of the holy Catholic Faith; some rays of the star that appeared to the three Kings of the East, and a phial of St. Michael’s sweat that exuded when he was fighting against the Devil . . .”*

and up to this day there is a church in Italy where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work “miracles,” especially cures, provided the patient has sufficient faith. Neither is it at all necessary that such fetishes should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing will and must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say “I cured thee,” but he says: “Thy faith has made thee whole, go and sin no more.” Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mohammedans go annually to Mecca to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their efficacy principally from the faith of imaginary or real invalids.

* See Isis Unveiled, Vol. II, p. 71.

[This passage is quoted by H. P. B. from a work entitled: *L’Introduction au Traité de la Conformité des Merveilles anciennes avec les modernes, ou Traité Préparatif à l’Apologie pour Hérodote*, by the famous classical scholar and master-printer Henri Estienne (1528-98) who published many works under the Greek equivalent of his name, Stephanus. The original edition of this work was published in Geneva in 1566, and is extremely rare. Many subsequent editions have appeared, though somewhat mutilated by censorship. The above passage was checked by the new edition of P. Ristelhuber, Paris, Isidore Liseux, 1879, wherein it is to be found in Vol. II, ch. xxxix, p. 412.—Compiler.]

The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know how they act, we advise him to study theosophical books, and especially to read the lectures of Éliphas Lévi published monthly in the Journal of the Theosophical Society. The Theosophical Society is no secret society, she invites everybody to investigate her doctrines.

As to the second point, it is useless in this enlightened age to say that a real miracle can occur. Originally a “miracle” meant something supernatural, or something that goes against the laws of nature. At one time thunder and lightning were supposed to be works of Jupiter or of the devil, and therefore miraculous; but we are inclined to believe that our correspondent is sufficiently intelligent to know all this, and that by “miracle” he probably meant “a wonderful thing.” There are plenty of wonderful things, but they are not supernatural, and can all be explained by a proper application of our intellectual faculties.

“But,” says our correspondent, “you try to put down Catholicism.” We say: “We do no such thing. We do not try to put down Catholicism, but to raise it up and purify it. We want to make the Catholic church still more Catholic; instead of wishing her to remain only Roman Catholic, we want her to become universal Catholic; but to become such she must have priests instead of bigots, knowledge instead of relics, love instead of hate, freedom instead of tyranny, truth instead of superstition, and a pope who is endowed with supreme wisdom. If she arrives at that point, we shall join her in her efforts to extend her dominion all over the earth.”

If we attempt to cleanse a noble statue from filth, do we destroy the statue, or destroy the filth? If we try to remove superstition and ignorance, which hide the truth, do we try to put down the truth? Forms change, principles are lasting. He who adores a form is an idolater; who admires the principle is the true worshipper. The Roman Catholic Church is getting old; the principle has left, the form remains.

The priests have lost the key to their sanctuary; they cannot explain their own mysteries and do not want them explained. They worship forms, out of which the spirit has fled, and unless they awake from their slumber, a new and universal religion will arise and conquer the world, while the mummified body of the Roman Catholic Church will be laid away in its tomb and forgotten, like the dried up old body of St. Francis Xavier in its shrine at Gôa.

KARMA

[The Theosophist, Vol. V, No. 9(57), June, 1884, p. 223]

It is generally supposed that animals are not under the operation of the law of Karma, as applied to human beings. If so, how can we explain the difference between the position of an animal exposed to all the torments that can afflict sentient beings, whipped almost to death, starved out of existence, and that of another, enjoying all the luxuries of the material world, fed with the best of food and treated with extreme kindness? How again can the cases of animals born blind be explained? We do not actually mean to invest them with as much responsibility as human beings, but can they not be supposed to possess it in a far less degree? A solution from you on this point will go much toward elucidating our ideas on the subject.

GYANENDRA N. CHAKRAVARTY,

(of Cawnpore)

Professor, Physical Science.

Note:—The error often committed, is to mistake the general law of cause and effect for the law of merit and demerit. If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ball room, and another pair to be dragged through the mud by a boor? No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. This is a fact recognized by human legislation, and it was reserved for the ignorance of the 14th Century to judicially try and punish animals according to a Jewish law, laid down in Exodus, xxi, 28, which says:

“If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.” According to that law in 1386 the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm of a child and then killing it. This was a Draconian infliction of punishment. The sow was executed in the public square, clothed in a man’s dress.

The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

A celebrated writer says: “Suffering is heaven’s divine medicine.” The law of compensation is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or “God.”

**FOOTNOTES TO“UNPUBLISHED
WRITINGS OF ÉLIPHAS LÉVI”**

[Journal of The Theosophical Society, Madras, Vol. I, No. 6,
June, 1884, pp. 82-83]

[To her own translation from the original French of Lecture Five in this Series,
H. P. B. appends the following two footnotes:]

According to the statement of Llorente (see American Encyclopaedia)* from 1481 to 1808 there were burnt alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,456. All that in the name of “Jesus Christ” and by the supreme authority of the Pope, who appointed the “apostolic” judges of the inquisition. This is not “attacking Christianity,” but simply stating historic facts.

Éliphas Lévi being a Catholic, still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If it is admitted that Peter really was the first Pope, then it follows logically that the “Roman Catholic” church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing whatever to do with the foundation of the Latin church. “Petroma” was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation “Peter” (in Phoenician and Chaldaic, an interpreter) appears to have been the title of this person. The majority of critics show that the “apostle” Peter never was in Rome,—and besides it is almost certain that the real “Jesus” of the gospels, whose name was “Jehoshua, the Nazarene,” lived a hundred years before the Christian era.

* [H. P. B. has reference to the Encyclopaedia Americana. Edited by Francis Lieber, assisted by E. Wigglesworth. Philadelphia: Carey, Lea & Carey, 1829-33; also 1838,1848,1849. Article on “Inquisition,” p. 33, where Llorente is referred to.—Compiler.]

JULY, 1884

MAHATMAS AND CHELAS

[The Theosophist, Vol. V, No. 10(58), July, 1884, p. 233]

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of “incarnations,” although, comparatively speaking, they are very few. NOW, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has Kama Loka for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher Manas, the pure man, which is associated with the sixth and the seventh principles, that goes into Devachan to enjoy there the effects of its good Karma, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower Manas until there arrives a time when its whole Manas, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher Manas which is inseparably linked to the Atma and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to “see a MAHATMA,” they really do not seem to understand what it is they ask for.

How can they, by their physical eyes, hope to see that which transcends that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the Maya before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a Maya? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his intellectual sight. He must so elevate his Manas that its perception will be clear and all mists created by Maya must be dispelled. His vision will then be bright and he will see the MAHATMA wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the Manas may be called “faith” which should not be confounded with blind belief. “Blind faith” is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the Manas is that enlightened belief, which is the real meaning of the word “faith.”

This belief should at the same time be accompanied by knowledge, i.e., experience, for “true knowledge brings with it faith.” Faith is the perception of the Manas (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, i.e., it is spiritual perception. In short, the higher individuality of man, composed of his higher Manas, the sixth and the seventh principles, should work as a unity, and then only can it obtain “divine wisdom,” for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for chelaship, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

IS THE DESIRE TO “LIVE” SELFISH?

[The Theosophist, Vol. V, No. 10(58), July, 1884, pp. 242-243]

The passage “to Live, to live, TO LIVE must be his unswerving resolve,” occurring in the article “The Elixir of Life,” published in the March and April [1882] Numbers of Vol. III of The Theosophist—is often quoted, by superficial readers unsympathetic with the Theosophical Society, as an argument that the above teaching of occultism is the most concentrated form of selfishness.* In order to determine whether the critics are right or wrong, the meaning of the word “selfishness” must first be ascertained.

* [This remarkable article was written by Mirza Murad Ali Beg. This was an alias for Godolphin Mitford, a scion of the old Hampshire family of the Mitfords. His father had served with the East India Company. He was born at Madras and was a very eccentric and peculiar character. He had dabbled in black magic with a selfish motive in view, and had thereby provoked the action of certain elemental entities which played havoc with his consciousness. He was a Mohammedan at the time he came to H. P. Blavatsky and Col. Olcott at their residence in Bombay, on Jan. 20, 1881. His life had been full of wild adventures. Col. Henry S. Olcott writes of him as follows (Old Diary Leaves, Vol. II, pp. 289-91):

According to an established authority, selfishness is that “exclusive regard to one’s own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others.”

In short, an absolutely selfish individual is one who cares for himself and none else, or, in other words, one who is so strongly imbued with a sense of importance of his own personality that to him it is the acme of all his thoughts, desires and aspirations and beyond that all is a perfect blank. Now, can an occultist be then said to be “selfish” when he desires to live in the sense in which that word is used by the writer of the article on “The Elixir of Life”? It has been said over and over again that the ultimate end of every aspirant after occult knowledge is Nirvana or Mukti, when the individual, freed from all Mayavic Upadhi, becomes one with Paramatma, or the Son identifies himself with the Father in Christian phraseology.

“ . . . when we met him, [he] was in the military employ of the Maharajah of Bhaunagar as ‘Chief Cavalry Officer’—practically a sinecure. His had been a wild, adventurous life, more full of misery than the opposite. He had dabbled in Black Magic, among other things, and told me that all the sufferings he had passed through within the preceding few years were directly traceable to the malign persecutions of certain evil powers which he had summoned to help him get into his power a virtuous lady whom he coveted . . . he himself fell under the power of the bad spirits whom he had not the moral strength to dominate after having accepted their compulsory service. Certainly he was a distressful person to be with. Nervous, excitable, fixed on nothing, the slave of his caprices, seeing the higher possibilities of man’s nature, yet unable to reach them, he came to us as to a refuge, and shortly after took up his residence in our house for a few weeks. A strange-looking creature for an Englishman he was. His dress was that of a Muslim throughout, save that he had his long light-brown hair tied up in a Grecian knot behind his head, like a woman. His complexion was fair and his eyes light blue. In my Diary I say that he looked more like an actor made up for a part than anything else. The writing of the Elixir of Life occurred some time later, but I may as well tell the story while he is under my mind’s eye.

“From the time that he came to us he seemed to be engaged in a strong mental and moral conflict within himself.

For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from THE ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of total annihilation. The Occultist thus recognises that unselfishness and a feeling of universal philanthropy are the inherent law of our being, and all he does is to attempt to destroy the chains of selfishness forged upon us all by Maya.

He complained of being dragged hither and thither, first by good, then by bad influences. He had a fine mind, and had done a good deal of reading; he wanted to join our Society, but, as I had no confidence in his moral stamina, I refused him. H. P. B., however, offering to become responsible for him, I relented and let her take him in. He repaid her nicely, some months later, by snatching a sword from a sepoy at Wadhwan station, and trying to kill her, crying out that she and her Mahatmas were all devils! In short, he went mad. But to return. While with us he wrote some articles which were printed in *The Theosophist*, and one evening after a talk with us, sat himself down to write on the power of the will to affect longevity. H. P. B. and I remained in the room, and when he began his writing she went and stood behind him, just as she had in New York when Harisse was making his sketch of one of the Masters, under her thought-transference. The article of Mirza Saheb attracted deserved attention on its appearance (see *The Theosophist*, Vol. III, March and April, 1882, pp. 140-42, 168-71), and has ever since ranked as one of the most suggestive and valuable pamphlets in our Theosophical literature. He was doing well, and there was a good chance for him to retrieve much of his lost spirituality if he would only stop with us; but after giving his promise to do so, he obeyed an irresistible impulse and rushed back to Wadhwan and to destruction. His mind did not recover its equilibrium; he turned Roman Catholic, then recanted back into Islam, and finally died, and was buried at Junagadh, where I have seen his humble tomb. His case has always seemed to me a dreadful instance of the danger one runs in dabbling with occult science while the animal passions are rampant.”

The struggle then between Good and Evil, God and Satan, Suras and Asuras, Devas and Daityas, which is mentioned in the sacred books of all the nations and races, symbolizes the battle between unselfish and the selfish impulses, which takes place in a man, who tries to follow the higher purposes of Nature, until the lower animal tendencies, created by selfishness, are completely conquered, and the enemy thoroughly routed and annihilated. It has also been often put forth in various theosophical and other occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively very short time that apex to ascend to which the ordinary individual may take perhaps billions of years. In short, in a few thousand years he approaches that form of evolution which ordinary humanity will attain to perhaps in the sixth or the seventh round during the process of Manvantara, i.e., cyclic progression.

Regarding this extraordinary personage, two passages occur in H. P. B's *The Secret Doctrine*. They are as follows:

“. . . an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mahomedan, then a rabid atheist, and after meeting with a master, a Guru, he became a mystic; then a theosophist who doubted, despaired; threw up white for black magic, went insane and joined the Roman Church. Then again turning round, anathematized her, re-became an atheist, and died cursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with all the esoteric data to write his 'War in Heaven,' he made a semi-political article out of it, mixing Malthus with Satan, and Darwin with the astral light. Peace be to his—Shell. He is a warning to the chelas who fail. His forgotten tomb may now be seen in the Mussulman burial ground of the Joonagadh, Kathiawar, in India.” (Vol. II, pp. 244-45, fnote).

“. . . he was a most extraordinary Mystic, of a great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution . . .” (Vol. II, p. 541, fnote).

Nevertheless, H. P. B. recommends in several places his remarkable essay on the “War in Heaven” (*The Theosophist*, Vol. III, Nos. 1-3, Oct., Nov., and Dec., 1881, pp. 24-25, 36-38, 67-70, respectively) and quotes several passages from it in *The Secret Doctrine*.—Compiler.]

It is evident that average man cannot become a MAHATMA in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning Devachan and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such Devachanic periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able to control his future states, and thereby gradually shorten the duration of his Devachanic states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no Devachan but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on “The Elixir of Life” means to convey, when he says:—

By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of, the world;—he is oblivious of its pleasures, careless of its miseries, in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence . . .

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former sthula sarira is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work. That body is essential for his purposes, for, as the “Elixir of Life” says:—

But to do good, as in everything else, a man must have time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive. . .

In another place, in giving the practical instructions for that purpose, the same article says:

The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical.

The above important considerations are lost sight of by those who snatch away from the context the following passage in the same article:—

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophist “to procure for them communication with the highest Adepts.” It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say: “This is not god-like. This is the acme of selfishness” . . . But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that has . . . gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

Now, in condemning the above passage as inculcating selfishness, superficial readers and thinkers lose sight of various important considerations. In the first place, they forget the other extracts already quoted which impose self-denial as a necessary condition of success, and which say that, with progress, new senses and new powers are acquired with which infinitely more good can be done than without them.

The more spiritual the Adept becomes, the less can he meddle with mundane, gross affairs and the more he has to confine himself to a spiritual work. It has been repeated, time out of number, that the work on a spiritual plane is as superior to the work on an intellectual plane as the one on the latter plane is superior to that on a physical plane. The very high Adepts, therefore, do help humanity, but only spiritually: they are constitutionally incapable of meddling with worldly affairs. But this applies only to very high Adepts. There are various degrees of Adeptship, and those of each degree work for humanity on the planes to which they may have risen. It is only the chelas that can live in the world, until they rise to a certain degree. And it is because the Adepts do care for the world that they make their chelas live in and work for it, as many of those who study the subject are aware. Each cycle produces its own occultists who will be able to work for the humanity of those times on all the different planes; but when the Adepts foresee that at a particular period the then humanity will be incapable of producing occultists for work on particular planes, for such occasions they do provide by either giving up voluntarily their further progress and waiting in those particular degrees until humanity reaches that period, or by refusing to enter into Nirvana and submitting to re-incarnation in time to reach those degrees when humanity will require their assistance at that stage. And although the world may not be aware of the fact, yet there are even now certain Adepts who have preferred to remain status quo and refuse to take the higher degrees, for the benefit of the future generations of humanity. In short, as the Adepts work harmoniously, since unity is the fundamental law of their being, they have as it were made a division of labour, according to which each works on the plane at the time allotted to him, for the spiritual elevation of us all—and the process of longevity mentioned in “The Elixir of Life” is only the means to the end which, far from being selfish, is the most unselfish purpose for which a human being can labour.

NIRVANA

[The Theosophist, Vol. V, No. 10(58), July, 1884, p. 246]

We are told and have also read a great deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets; in short, the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal.

Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun. Are these not our homes also? We find one planet larger than the other, we find them at greater or less distances than our earth from the sun. We find Mercury and Venus nearer to the Sun than our earth; and Mars, Jupiter, Saturn and Uranus further. Are we then to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then remain to end of time retaining our individuality? Admitting that we go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?

H. C. Niblett, F. T. S.

ALLAHABAD, May 17, 1884.

Note:—Ordinarily, a man is said to reach Nirvana when he evolves into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature, after the completion of the 7th round in the present planetary chain. After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to overshadow in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyan Chohan in his turn.

There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity, that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly 7 planetary chains in this Solar system.—Ed.

MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No.10 (58), July, 1884, p.235]

[The following footnote is appended by the Editor to a condensed version of a story by A. Conan Doyle, entitled "The Silver Hatchet." The story, based on facts, deals with the mysterious circumstances connected with the murder of Dr. Otto von Hopstein, Regius Professor of Comparative Anatomy at the University of Budapest, and Curator of the Academical Museum, which took place on December 3, 1861. The evidence gathered in the story shows that a certain hatchet which had been used to perform a crime, almost irresistibly impelled to crime all those who handled it afterwards. The handle of the hatchet was hollow and contained a written curse.] We reprint this from a Christmas Annual, edited, we believe, by Mssrs. Ward, Lock and Co., in London. The story we have condensed, is worth perusal, since its subject is directly connected with occult sciences, the evil magnetism impressed upon any material object being shown, in its fatal influences, no idle superstition, but an occult, invisible power worthy of the most profound and careful investigation from our great scientific minds. The murderous influence impressed upon the hatchet, in this narrative, is of the same kind as the suicidal influence that lingered in a certain sentry box wherein over a dozen soldiers committed suicide, one after the other, a fact which happened in Germany, and the circumstances of which were well ascertained by official inquest.

[PETITION TO THE MASTERS FOR THE FORMATION
OF AN “INNER GROUP” IN THE LONDON LODGE]

[Approximate date: late July or early August, 1884]

[The remarkable Document reproduced in facsimile and transcription below is included in the present volume because of its great historical interest and also for the reason that it bears a short paragraph in H. P. B.’s handwriting, followed by her signature. It is one of the most valuable documents in the Adyar Archives, and its facsimile is reproduced herewith for the first time, due to the gracious permission of N. Sri Ram, President of The Theosophical Society, Adyar, Madras, India. It is essentially a Pledge to the Masters, written out in the handwriting of Miss Francesca Arundale, and signed by all those who intended to form the “Inner Group” of the London Lodge. In our transcription below, Miss Arundale’s writing is printed in 12-point type; H. P. B.’s additional paragraph, in 12-point italics; and the endorsements of the Masters, and two other sentences—one of them inserted in the main text, and the other appended to H. P. B.’s signature—in bold type. Master M.’s endorsement is in red on the original document, while Master K.H.’s handwriting appears in blue. It should be borne in mind that the expression “the undersigned” in the first paragraph of the text, refers to the signatories of the Group whose individual names come below the acceptance of the Masters.

In the *Spiritualistic Journal Light*, Vol. IV, No. 186, July 26, 1884, pp. 307-09, an article by C. C. Massey appeared dealing mainly with the so-called “Kiddle Incident,” and embodying his reasons for resigning from the Theosophical Society. In the last paragraph of his article, he says: “. . . with unabated regard and respect for many from whom it is painful to separate, I am forwarding my resignation of Fellowship to the proper quarters.” This provides us with at least an approximate date for the Document we are concerned with, as it is obviously connected with C. C. Massey’s action.

H. P. B. was in London at the time of the writing of this Petition, and was staying with Mrs. Mary Anne Arundale and her daughter, Francesca Arundale at 77 Elgin Crescent, Notting Hill.

She went to London on June 29th, 1884, and left for Elberfeld, Germany, August 16th. Therefore this document was produced sometime before the last date.

The allusion in the Petition to the fact that certain members of the London Lodge were inclined to discredit the Eastern teachings, refers to the group of people led by Dr. Anna Bonus Kingsford and Edward Maitland, who were more interested in the revival of mystical and esoteric Christian teachings, and the interpretation of Hermetic philosophy. This ultimately resulted in the formation of The Hermetic Society, on May 9, 1884.

Among other things, this Document provides an interesting insight into the alleged accuracy of certain personal memoirs, when written without adequate notes or with the perspective of a failing memory. In her book entitled *Memorabilia* (London: Rider & Co.,) Isabel de Steiger, at one time greatly interested in H. P. B.'s work, speaks (p. 175) of her growing mistrust for H. P. B. Reminiscing about the occasion when an "Inner Group" was to be formed in London, she describes how she refused to subscribe to "the promise of complete and absolute obedience" to the Masters, and "definitely signed my [her] refusal to join the Inner Group." In view of this statement, it is surprising, to say the least, to find Isabel de Steiger's signature appearing on the Document.

Due to internal stresses and dissensions, the "Inner Group" collapsed within a very short time. It should be considered, however, as one of the early attempts to form what later became the Esoteric Section.—Compiler.]

In view of the recent resignation of Mr. Mason and the reason for which it was given, namely; suspicion of the Mahatmas, and the inclination which has been shown by certain other members of the London Lodge, to discredit the Eastern teaching and distrust its Teachers, we the undersigned members of the London Lodge, being convinced that no spiritual education is possible without absolute and sympathetic union between fellow students, desire to form an inner group.

Taking the word religion in its broadest sense and while leaving every member of the said group to follow ~~his or her own~~ ^{his or her own} ~~the~~ logical system or creed ~~in their~~ ^{in their} ~~own~~ ^{own} ~~hands~~ ^{hands} to establish a bond of true brotherly union of such a nature as to realize those conditions, which we are convinced are unattainable in the London Lodge as it is constituted.

For this Inner group, - the Adytum of the London Lodge - we humbly crave the unchastened recognition of the Mahatmas, our Beloved Teachers, requesting them further to grant us special permission to form our own by-laws and choose our own council; and while remaining individually subject to the rules and by-laws of the London Lodge the group as such to be independent of the London Lodge in its special work.

The fundamental principle of the New Group to be implicit confidence in the

Masters and their teachings and
unswerving obedience to their wishes
in all matters connected with spiritual
progress. NB -----

Finally in submitting this prayer
to our revered Masters we earnestly ~~request~~ ^{request}
them if it meets with their approval
to confirm it with their signatures and
to consent to continue their teaching
as heretofore so long as there shall
remain one faithful member in
this group.

Approved. The consent is hereby ~~given~~ ^{given} will ~~be~~ ^{be} ~~given~~ ^{given}
so long as the actions of the ~~group~~ ^{group} are accordant with
the pledges implied in the ~~principles~~ ^{principles} of the "group"
and by their accepted. H.H. M.M.

Amy Anna Roundale	Catherine Galindo
Frances Roundale	Patience Pinnett
Helen Cooper - Oakley	M. Bennett
* Mabel Cooper - Oakley	Jessie Wade
Archibald Keightley	
Bertram Keightley	
Etabel de Spicer	
Laura E. Faltinus	
Elizabeth Wade	
William M. Mass	
John Varley	
Isabella Varley	
Tori Schidichecker	
Heaven Schidichecker	
Mary E. D. Hamilton	
Ernest B. Cook	
Louise S. Cook	
Mabel Collier (Mrs. Koenig's Cook)	

~~NB—Should however there be a sincere conviction on the part of any member that he, or she, cannot conscientiously render the unwavering obedience in all matters of spiritual progress, such member may withdraw from the inner circle, with the assurance & knowledge that the imputation of dishonorable conduct will not be charged against his or her, - provided that he or she does not make any part of this ~~testimony~~ ^{testimony} by word or action without special permission from the undersigned. R. H.~~

PETITION FOR THE FORMATION OF AN "INNER GROUP" —III

[The text of this Document has been published earlier, namely in the Letters from the Masters of the Wisdom, 1st Series, Transcribed and Compiled by C. Jinarâjadâsa, 4th ed., 1948, Letter No. 5. The facsimile of it, however, has never been published before. It is reproduced in the present volume from a very clear and sharp microfilm of the original Document taken with the recently installed equipment at the Adyar Headquarters. It is not known why H.P.B.'s words on the third page of the folded sheet of foolscap are crossed out. The capital letters NB—nota bene—inserted at the end of the fourth paragraph of the text indicate where H.P.B.'s explanatory note is to be inserted.—Compiler.]

In view of the recent resignation of Mr. Massey and the reason for which it was given, namely, suspicion of the Mahatmas, and the inclination which has been shown by certain other members of the London Lodge, to discredit the Eastern teaching and distrust its Teachers, we the undersigned members of the London Lodge, being convinced that no spiritual education is possible without absolute and sympathetic union between fellow students, desire to form an inner group.

Taking the word religion in its broadest sense and while leaving every member of the said group to follow his or her own theological system or creed—

as heretofore done in all the Theosophical Societies

—we desire nevertheless to establish a bond of true brotherly union of such a nature as to realize those conditions, which we are convinced are unattainable in the London Lodge as it is constituted.

For this Inner Group,—the Adytum of the London Lodge—we humbly crave the unchartered recognition of the Mahatmas, our Beloved Teachers: requesting them further to grant us special permission to form our own bye-laws and choose our own council; and while remaining individually subject to the rules and bye-laws of the London Lodge the group as such to be independent of the London Lodge in its special work.

The fundamental principle of the New Group to be implicit confidence in the Mahatmas and their teachings and unswerving obedience to their wishes in all matters connected with spiritual progress. NB — — — —

Finally in submitting this prayer to our revered Masters we earnestly request them if it meets with their approval to confirm it with their signatures and to consent to continue their teaching as heretofore so long as there shall remain one faithful member in this group.

Approved. The covenant is mutual. It will hold good so long as the actions of the undersigned are accordant with the pledges implied in “the fundamental principle of the group” and by them accepted. K.H.

Approved. M ...

Mary Anne Arundale
Francesca Arundale
Alfred J. Cooper-Oakley
H. Isabel Cooper-Oakley
Archibald Keightley
Bertram Keightley
Isabel de Steiger
Laura E. Falkiner
Edmond W. Wade
John Varley
Isabella Varley

Toni Schmiechen
Hermann Schmiechen
Mary C. D. Hamilton
Gerard B. Finch
Louisa S. Cook
Mabel Collins (Mrs. Keningale Cook)
Catherine Galindo
Patience Sinnett
R. Palmer Thomas A. P. Sinnett
Jane Wade

NB. Should however there be a sincere conviction on the part of any member that he, or she, cannot conscientiously render this unswerving obedience in all matters of spiritual progress, such member may withdraw from the inner circle, with the assurance and knowledge that the imputation of dishonorable conduct will not be charged against him or her.

H. P. Blavatsky.

—provided he or she does not make any part of the teachings public by word or letter without special permission from the undersigned. K.H.

AUGUST, 1884

THE FUTURE OCCULTIST

[The Theosophist, Vol. V. No. 11 (59), August, 1884, pp. 263-264]

A correspondent of the Indian Mirror,* an influential daily paper at Calcutta, writing under the heading of “Proper Education for our Ladies,” says:—

Your editorial on the above subject in your issue of the 22nd instant, raises one of the most important questions:—“What constitutes real education?” The true aim of education, philosophically considered, should be the enlightenment of the mind. It should expand the mind, the breadth of vision and perception, and not limit it to a narrow circle. On the ordinary physical plane, reading and writing are no doubt, a great help for education, for they place before one various ideas to be taken cognisance of. At the same time, however, it must not be forgotten that they are but means to the end. One should, moreover, remember that there are other necessary means to the same end. One of these, and the most important, is the continued attention to the phenomenal side of nature in such a manner as to enable one to arrive at its noumenal side, by viewing it in all its aspects. Our ancient Rishis have placed within our reach, if we would but have them, the means whereby we can study the relation of the manifested to the unmanifested, and trace the effect to its primal cause. It is such a broad and comprehensive education that we want, and not the present mockery of the same. If, in ancient days, the Aryans learnt at the feet of their mothers, and if their character and destiny “were formed even in gestation and with the sucking of the mother’s milk”—it must have been due to the fact that the education of those days was of a cosmopolitan nature.

* [The proprietor and editor of this daily paper was Norendro Nath Sen, a famous Indian patriot and reformer. Under his editorship, the Indian Mirror became the leading paper in India voicing the opinions of Indians on political matters. He joined The Theosophical Society soon after it began its work in India. He received several letters from Master K. H., one of which is preserved in the Archives at Adyar (Letter 74 in Letters from the Masters of the Wisdom, 2nd Series. Transcribed and Annotated by C. Jinarâjadâsa. Adyar, India: Theos. Publishing House, 1925). C. Jinarâjadâsa was told by the son of Norendro Nath Sen about a fact which showed the high regard in which this early theosophical worker was held by his Master. Sometimes late at night, when correcting proofs, Norendro Nath Sen, after a hard day’s work, would fall asleep over his proofs. More than once, when he woke up, he found the proofs corrected in blue pencil.—Compiler.]

We have undoubtedly to elevate the woman, but we have to elevate ourselves too. We have to endeavour to hasten the approach of the day when the scientific aspect of the “immaculate conception” will be realised. It would not be unprofitable here to quote the sentiments of an Eminent Occultist, published in the Paradoxes of the Highest Science:—*

* [Under this title, Allan O. Hume published in 1883 certain heretofore unpublished manuscripts of the late Éliphas Lévi (pseud. of the Abbé Alphonse Louis Constant) which had been sent to him by Master K. H. (See Mahatma Letters to A. P. Sinnett, p. 134). As stated by the Master himself, he appended his own comments to various portions of the manuscript. While at first it was to be sent to A. P. Sinnett, it was actually sent to Hume (Ibid., p. 144, where “our ‘Jacko’ friend” stands for A. O. Hume). Hume translated the original French manuscript into English, wrote a Preface to it and added some notes of his own, signed “Translator.” The Master’s comments are signed “E. O.,” which stands for “Eminent Occultist,” according to Hume’s statement in the Preface.

There exists in the Archives of The Theosophical Society at Adyar a worn out copy of the Paradoxes of the Highest Science, published as the second of a planned series of Theosophical Miscellanies (Calcutta: Calcutta Central Press Co., Ltd., 5 Council House St., 1883). It contains some marginal notes of H. P. B.’s, although probably in Miss Francesca Arundale’s handwriting, presumably copied by her from H. P. B.’s own notes in some other copy of the same booklet.

For a better understanding of H. P. B.’s notations, it might be pointed out that A. O. Hume had acquired a notorious reputation in the early days of the Movement, because of his skepticism regarding the Masters, H. P. B., and the Society in general. Apparently he could never resist a side-thrust in their direction when he took pen in hand. Neither could H. P. B. in her manuscript notes resist the opportunity to thrust back at him in two places.

The following are H. P. B.’s notations in the above-mentioned booklet. The double page references are to the original Calcutta edition of 1883, and the 2nd edition published by C. Jinarâjadâsa (Theosophical Publishing House, Adyar, 1922), the latter between parentheses.

Page 1(v). Immediately after the words “(By the Translator),” H. P. B. wrote:

A. O. Hume.

Page 2(vii). To the right of the letters “E. O.,” she placed the mark #, and at the bottom of the page wrote:

K. H.

“. . . Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

“. . . Woman’s mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world’s redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected,

Page 21(31). To the Translator’s note—in which he objects to the fact that Master K. H. condemns suicide as well as homicide unconditionally, even in self-defence, and says, “. . . to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and purposes”—H. P. B. remarks:

A far subtler sophistry—this. H. P. B.

Page 22(32). In E. O.’s note she crossed out the word “inconnues,” in his French expression: “Pas de demi-inconnues,” and wrote on the margin:

mesures.

Page 32(46). To the Translator’s note—in which he again questions the Master’s better judgment, when the latter considers the Western or Christian conception of God as “a ridiculous supernumerary”—H. P. B. added the remarks:

Hit number 2 and the translator giving himself out as an Adwaitee too. H. P. B.

What H. P. B. means by Hume giving himself out for an Adwaitî will become clearer by consulting The Letters of H. P. Blavatsky to A. P. Sinnett, p. 33, and the Mahatma Letters, pp. 288, 291.

The passages quoted in the Indian Mirror are from one of the comments by Master K. H. appended to the text of the Paradoxes, p. 115 (172). We supply below the missing sentences which are represented in the text above by dots:

Between “unlike individualities” and “Woman’s mission”:

“Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them.”

Between “economy of nature” and “Then the world”:

“Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.

will the world obtain an inkling of what she really is and of her proper place in the economy of nature . . . *

“. . . Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions and with these the demons, will die out.” (Page 115.)

In short, one may say that what mankind has first to get rid of, are the base passions and desires which appeal to their sensual appetites. The woman has to cease to be a slave; so has the man to become free; both have to break loose from the bondage of animal tendencies. Then will their natures be elevated; then will the woman be able to put herself en rapport with Prakriti, and man with Purush; the union of these two will produce a race of Buddhas, the children of the Virgin “without sin.” These are our ideal men and women, but philosophy recognises that “the imagination realizes what it invents,” a paradoxical truth beautifully put forth by Éliphas Lévi. And if those Hindus, who blindly worship their sacred books as also those who sneer at these latter without realising the meaning of what they contain, were but to turn to them with an enlightened eye, and comprehend their teachings by reading them between the lines, they will take the right step in the cause of progress, which should be the real scope of education.

26th March, 1884. A HINDU.

“The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like ‘the light that never shone on sea or land,’ and has to come to men through the Theosophical Society. That light will lead on and up to the true spiritual intuition.”

Theosophical Miscellanies No. 2 was ably reviewed by one of the Chelas of K. H., Dharanidhar Sarma Kauthumi, in *The Theosophist*, Vol. V, Dec.-Jan., 1883-1884, pp. 67-68, where the reviewer discusses at some length the inconsistencies of Hume with regard to the subject of “God,” and analyzes this concept in the light of Occultism.—Comp.]

* The writer in the *Indian Mirror* has omitted the most important passage from the remarks of the “Eminent Occultist.” The passage reads:—“Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.” This remark will show that the present article treats of a practical reality and not of a fanciful theory.—Editor.

The above letter raises certain important questions. Some enquire how the world is to go on if all were to become occultists, one of the vital conditions of that order being celibacy. Others say that the ancient Rishis married, quoting some of the names mentioned in the Hindu religious books; and argue therefrom that celibacy is not an essential condition for progress in practical occultism. Generally, they put a literal interpretation upon what is beautifully conveyed by means of an allegory and insist upon the dead-letter sense being correct, whenever such a course is profitable in their narrow interests. They find it difficult to control the lower animal desires; and, in order to justify their conduct of persistence in hankering after sensual pleasures, they resort to these books as their authority, interpreting them in a manner most convenient to themselves. Of course, when any passages, even in their exoteric sense, conflict with the dictates of their “lower self,” then others are quoted, which esoterically convey the same sense, although exoterically supporting their peculiar views. The question of the marriage of the Rishis is one of such disputed points. The readers of *The Theosophist* may recall here, with advantage, a passage occurring in the article under the heading of “Magicon,” where one of the occultists is said to have rejected the hand of a beautiful young lady, on the ground of his having taken the vow of celibacy, although he himself confesses further on to be courting a virgin whose name was “Sophia.” Now, it is explained there that “Sophia” is wisdom or the Buddhi—the spiritual soul (our sixth principle). This principle is everywhere represented as a “female,” because it is passive inasmuch as it is merely the vehicle of the seventh principle. This latter—which is called Atma when spoken of in connection with an individual and Purush when applied in its relation to the Universe—is the active male, for it is the CENTRE OF ENERGY acting through and upon its female vehicle, the sixth principle.

The occultist, when he has identified himself thoroughly with his Atma, acts upon the Buddhi, for, according to the laws of Cosmic Evolution, the Purusha—the universal seventh principle—is perpetually acting upon and manifesting itself through Prakriti—the universal sixth principle.

Thus the MAHATMA, who has become one with his seventh principle—which is identical with Purusha, since there is no isolation in the spiritual monad—is practically a creator, for he has identified himself with the evolving and the manifesting energy of nature. It was in this sense that the Rishis are said to have married. And the union of Siva and Sakti represents the same allegory. Siva is the Logos, the Vach, manifested through the Sakti; and the union of the two produces the phenomenal creation, for until the Son is born, the Father and the Mother are non-existent. Now Sakti being a female principle, it is fully manifested through a woman, although, properly speaking, the inner man is neither male, nor female. It is only the preponderance of either of the two principles (positive and negative) which determines the sex. Now, this preponderance is determined by the Law of Affinity; and hence in a woman is manifested abnormally the occult power represented by Sakti. She is moreover gifted with a wonderfully vivid imagination—stronger than man's. And as the phenomenal is the realization or rather the manifestation of the IDEAL, which can be properly and strongly conceived only by a powerful IMAGINATION—a WOMAN-ADEPT can produce high occultists—a race of “Buddhas and Christs,” born “without sin.” The more and the sooner the animal sexual affinities are given up, the stronger and the sooner will be the manifestation of the higher occult powers which alone can produce the “immaculate conception.” And this art is practically taught to the occultists at a very high stage of initiation. The “Adept,” whether the Sthula Sarira be male or female, is then able to bring a new being into existence by the manipulation of cosmic forces. Anasûyâ, a female adept of the ancient times, is thus said to have conceived immaculately Durvasas, Dattatreya and Chandra—the three distinct types of Adeptship. Thus it will be seen that the marriage of the occultist (who is, as already explained, neither male nor female) is a “holy union,” devoid of sin, in the same manner as Krishna's union with thousands of Gopîs.

Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, Krishna represents the seventh principle, while the Gopîs indicate the innumerable powers of that principle manifested through its “vehicle.” Its union “without sin,” or rather the action or manifestation of each of these powers through the “female principle” gives rise to the phenomenal appearances. In such a union the occultist is happy and “without sin” for the “conception” of his other-half—the female principle—is “immaculate.” The very fact, that this stage pertains to one of the very highest initiations, shows that the time—when ordinary humanity, during the course of cosmic evolution, will, in this manner, be able to produce a race of “Buddhas,” etc., born “without sin”—is yet very, very far off—perhaps attainable in the sixth or the seventh “round.” But when once this possibility and the actuality of this fact is recognized, the course of living and education may be so moulded as to hasten the approach of that eventful day when on this earth will descend “the Kingdom of Heaven.”

CAN THE MAHATMAS BE SELFISH?

[The Theosophist, Vol. V, No. 11 (59), August, 1884, pp. 266-267]

In the various writings on occult subjects, it has been stated that unselfishness is a sine qua non for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it “knowledge which is power” as a necessary accessory. It is not, therefore, “knowledge,” as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view.

The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the effects in the phenomenal world, for each cause in that world is itself the effect of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the primal cause, the “rootless root,” which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a prerequisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the “world of forms” which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the seventh sense, which pertains to the noumenal world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of personality is limited only to these lower six principles, for the former relates only to the “world of forms.” Consequently, true “knowledge” can be obtained only by tearing away all the curtains of Maya raised by a sense of personality before the impersonal Atma. It is only in that personality that is centred selfishness, or rather the latter creates the former and vice versa, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one’s own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of.

So long, however, as we are in this world of phenomena, we cannot be entirely rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of personal aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that impersonality and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the universal law. All that the occultist does, is to hasten this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of personality to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the noumenal plane, and the MAHATMAS, being en rapport with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the basic knowledge which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone.

For, it will be evident that, as soon as the least feeling of selfishness tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the “power” which abstract “knowledge” alone can confer. Hence, the vigilant watch of the “Will” we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the “lower self”; and, when that is conquered, his untrammelled Will centred in his higher (real) “self,” continues to work most efficaciously and actively in unison with the cosmic ideation in the “Divine Mind.”

THE FUTURE BUDDHAS

[The Theosophist, Vol. V, No. 11(59), August, 1884, pp. 268-269]

On page 144 of Esoteric Buddhism we have the following:—“A Buddha visits the earth for each of the seven races of the great planetary period. The Buddha with whom we are occupied was the fourth of the series . . . The fifth, or Maitreya Buddha, will come after the final disappearance of the fifth race, and when the sixth race will already have been established on earth for some hundreds of thousands of years. The sixth will come at the beginning of the seventh race, and the seventh towards the close of that race.”

Later on we find on page 146:—

“The first Buddha of the series in which Gautama Buddha stands fourth is thus the second incarnation of Avalokiteswara . . . and though Gautama is thus the fourth incarnation of enlightenment by exoteric reckoning, he is really the fifth of the true series, and thus properly belonging to our fifth race.”

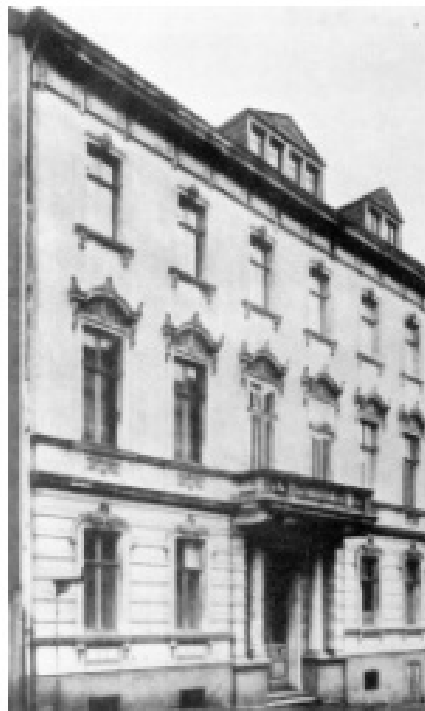
According to this latter interpretation then, if we are to accept our enlightened Gautama as the fifth Buddha, it is not understood what the author means by saying “the fifth or Maitreya Buddha will come after the final disappearance of the fifth race,” &c., &c. If, however, it is meant that the Maitreya Buddha will then become the sixth, it will thereby necessitate an eighth Buddha to complete the series, which I believe is not the case.

Again, just after the passage first quoted, the author points out a difficulty likely to arise in the minds of his readers.



MARY GEBHARD

Reproduced from a contemporary oil painting, courtesy of
Madame Marie-Josephe Gebhard-L'Estrange.
(See for biographical sketch the Bio-Bibliographical Index)



THE GEBHARDS' HOME, PLATZHOFFSTRASSE 12,
ELBERFELD, GERMANY

Reproduced from an original photograph made in 1951 for Ernst Pieper, of Düsseldorf, Germany. The house belongs at present to the Family Frowein. H. P. B. lived and worked in it for about two months in the Fall of 1884, and again in May and June of 1886.

“Here we are in the middle of the fifth race,” he says, “and yet it is the fourth Buddha who has been identified with this race.” But his explanation does not clear the point. He explains how after the end of an obscuration and beginning of each great planetary period, when the human tide-wave “arrives at the shore of a globe where no humanity has existed for milliards of years,” a teacher is required to impress “the first broad principles of right and wrong and the first truths of the esoteric doctrine on a sufficient number of receptive minds, to ensure the continued reverberation of the ideas so implanted through successive generations of men in the millions of years to come, before the first race shall have completed its course.” But the difficulty remains all the more unsolved as to why that very necessity does not exist in the case of subsequent races, each of which is said to be separated from its predecessor by cataclysms, and why it is that the fifth Buddha or teacher will come after the final disappearance of the fifth race, the sixth at the beginning of the seventh race, and the seventh at the close of that race.

KHETRA MOHANA MUKHOPADYAYA, F. T. S.

BELGHORIA

12th June, 1884.

Note:—What Mr. Sinnett meant by the two passages on pages 144 and 146 of his *Esoteric Buddhism*, was that Gautama was the fourth Buddha, i.e., “enlightened,” while he was the fifth spiritual teacher. The first “teacher” of this “Round” on this planet was a Dhyān Chohan. As a Dhyān Chohan, he belonged to another System, and was thus far higher than a Buddha. As, however, in ordinary language, all spiritual teachers are called “Buddhas,” Mr. Sinnett speaks of Gautama as the fifth Buddha. To be more accurate, it must be said that Gautama was the fifth spiritual teacher in this “Round” on this planet, while he was the fourth who became Buddha. The one who will appear at the close of the seventh race—at the time of the occupation of the next higher planet by humanity—will again be a Dhyān Chohan. The passage of humanity into a planet and its going therefrom to another—are two critical junctures, necessitating the appearance of a Dhyān Chohan. At its first appearance, the seed of “spiritual wisdom” has to be implanted and then carried on to the next planet, when the period of obscuration of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate Buddhas.—Editor.

MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No. 11(59), August, 1884, p. 258]

[In an article on “Occultism in Modern Literature,” the author says: “. . . in a letter a learned English occultist . . . remarked to me that he had once asked a clairvoyant why he (the occultist) was not sensitive to ‘spirit’ influence. It is noteworthy that the reply was, ‘that he (the clairvoyant) saw those who were sensitive or clairvoyant with a dispersed cloud of aura about the head, and in others (who were not sensitive) he saw it in pyramidal form, which prevented “spirit influence” making itself felt.’ Perhaps the accomplished Editor will kindly throw some light on this subject?” To this H. P. B. appends the following footnote:]

The statement is, in our opinion, correct. In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuations and disturbances by the surrounding astral influences, just like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumistic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas, such as Buddha, are generally represented in Eastern pictures with pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.

MR. A. LILLIE'S DELUSIONS

[Light (London), Vol. IV, No. 188, August 9, 1884, pp. 323-324]

TO THE EDITOR OF Light.

SIR,—

I write to rectify the many mistakes—if they are, indeed, only “mistakes”—in Mr. Lillie's last letter that appeared in Light of August 2nd, in answer to the Observations on his pamphlet by the President of the London Lodge.*

1. This letter, in which the author of Buddha and Early Buddhism proposed to “consider briefly some of the notable omissions” made in the Observations, begins with two most notable assertions concerning myself which are entirely false, and which the author had not the slightest right to make. He says:—

“For fourteen years (1860 to 1875) Madame Blavatsky was an avowed Spiritualist, controlled by a spirit called ‘John King’ . . . She attended many séances, &c.” With the exception that I attended many séances,— but this would hardly prove any one to be a Spiritualist—all these assertions are entirely false. I say the word and underline it, for the facts in them are distorted, and made to fit a preconceived and very erroneous notion, started first by the Spiritualists, whose interest it is to advocate “spirits” pure and simple, and to kill—if they can, which is rather doubtful—belief in the wisdom, if not in the very existence, of our revered masters.

* [This has reference to a pamphlet written by Arthur Lillie and published under the title of Koot Hoomi Unveiled; or, Tibetan “Buddhists” versus the Buddhists of Tibet (London: The Psychological Press Association, and E. W. Allan, 1884, 24 pp.), in which a considerable number of criticisms and strictures are made with regard to H. P. Blavatsky and the Brothers. This pamphlet was answered by Gerard Brown Finch, then President of the London Lodge of the Theosophical Society, in a pamphlet entitled, Observations on Mr. Lillie's “Koot Hoomi Unveiled” (London: printed by C. R. Roworth, 1884, 15 pp.). Mr. Lillie replied to this in a letter entitled “Koot Hoomi Unveiled” (Light, IV, No. 187, pp. 314-15).—Compiler.]

Though I do not at all feel bound to unbosom my private life to Mr. Arthur Lillie, nor do I recognize in him the right of demanding it, yet out of respect to a few Spiritualists whom I esteem and honour, I would set them right, once for all, on the subject. As that period of my life (1873-1879) in America, with all its spiritual transactions, will be given very soon in a new book called “Madame Blavatsky,”* published by friends, and one which I trust will settle, once and forever, the many wild and unfounded stories told of me, I will briefly state only the following:—

The unwarranted assumption mentioned above is very loosely based on one single document, namely, Colonel Olcott’s *People from the Other World*. As this book was written partly before, and partly after, my first acquaintance with Colonel Olcott, and as he was a Spiritualist, which he has never denied, I am not responsible for his views of me and my “powers” at that time. He wrote what he then thought the whole truth, honestly and sincerely; and, as I had a determined object in view, I did not seek to disabuse him too rudely of his dreams. It was only after the formation of the Theosophical Society in 1875, that he learned the whole truth. I defy anyone, after that period, to find one word from his pen that would corroborate his early views on the nature of my supposed “mediumship.” But even then, when writing of me in his book, he states distinctly the following:—

“. . . Her mediumship is totally different from that of any other person I ever met; for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding.”†

Strange “mediumship,” one that resembled in no way any that even Colonel Olcott—a Spiritualist of thirty years’ standing—had ever met with! But when Colonel Olcott says in his book (p. 453) that instead of being controlled by, it is I who control the so-called spirits, he is yet made to say by Mr. Lillie, who refers the public to Colonel Olcott’s book, that it is I who was controlled! Is this a misstatement and a misquotation, I ask, or is it not?

* [Presumably A. P. Sinnett’s forthcoming work, *Incidents in the Life of Madame Blavatsky*, eventually published in 1886.—Comp.]

† [Italics are H. P. B.’s own.—Compiler.]

Again, it is stated by Mr. Lillie that I conversed with this “spirit” (John King) during fourteen years, “constantly, in India and elsewhere.” To begin with, I here assert that I had never heard the name of “John King” before 1873. True it is, I had told Colonel Olcott and many others that the form of a man, with a dark pale face, black beard, and white flowing garments and fettah, that some of them had met about the house and my rooms, was that of a “John King.” I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man could be mistaken for, and accepted as, a spirit. And I had told them that I had known that “John King” since 1860; for it was the form of an Eastern adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay. Whether Messrs. Lillie and Co. believe the statement or not, I care very little, as Colonel Olcott and other friends know it now to be the true one. I have known and conversed with many a “John King” in my life—a generic name for more than one spook—but thank heaven, I was never yet “controlled” by one! My mediumship has been crushed out of me a quarter of a century or more; and I defy loudly all the “spirits” of the Kama-loka to approach—let alone to control me now. Surely it is Mr. Arthur Lillie who must be “controlled” by someone to make untruthful statements, which can be so easily refuted as this one.

2. Mr. Lillie asks for “information about the seven years’ initiation of Madame Blavatsky.” The humble individual of this name has never heard of an initiation lasting seven years. Perhaps the word “initiation”—with that accuracy in the explanation of esoteric terms that so preeminently characterises the author of *Buddha and Early Buddhism*—may be intended for “instruction”? If so, then I should be quite justified in first asking Mr. Lillie what right he has to cross-examine me?

But since he chooses to take such liberties with my name, I will tell him plainly that he himself knows nothing, not only of initiations and Tibet, but even of exoteric—let alone esoteric—Buddhism. What he pretends to know about Lamaism he has picked up from the hazy information of travellers, who, having forced themselves into the borderland of Tibet, pretend on that account to know all that is within the country closed for centuries to the average traveller. Even Csoma de Körös knew very little of the real gelukpas and Esoteric Lamaism, except what he was permitted to know; for he never went beyond Zanskar, and the lamasery of Phag-dal—erroneously spelt by those who pretend to know all about Tibet, Pugdal, which is incorrect, just because there are no meaningless names in Tibet, as Mr. Lillie has been taught to say. And I will tell him also that I have lived at different periods in Little Tibet as in Great Tibet, and that these combined periods form more than seven years. Yet, I have never stated either verbally or over my signature that I had passed seven consecutive years in a convent. What I have said, and repeat now, is, that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Tashi-Lhünpo territory and its neighbourhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and that he can ever hope to visit.

Mr. Lillie had no right to expect more “ample details” in Mr. Finch’s pamphlet. Mr. Finch is an honourable man, who speaks of the private life of a person only so far as that person permits him. My friends and those whom I respect, and for whose opinion I care, have ample evidence—from my family for one—that I have been in Tibet, and this is all I care for. As to “the name, perhaps, of three or four trustworthy English [rather Anglo-Indian] officials who could certify” to having seen me when I passed, I am afraid their vigilance would not be found at the height of their trustworthiness. Only two years back, as I can prove by numerous witnesses, when journeying from Chandernagor to Darjeeling, instead of proceeding to it direct, I left the train half way, was met by friends with a conveyance, and passed with them into the territory of Sikkim, where I found my Master and Mahatma Koot Hoomi.

Thence five miles across the old borderland of Tibet.

Upon my return, five days later, to Darjeeling, I received a kind note from the deputy-commissioner. It notified me in the politest of terms that, having heard of my intention of going over to Tibet, the Government could not allow me to proceed there before I had received permission to that effect from Simla; nor could it accept the responsibility of my safety, “the Rajah of Sikkim being very averse to allow travellers on his territory, etc.”

This I would call shutting the stable-door when the steed is stolen. Nor had the very “trustworthy” official even heard that a month before Mr. Sinnett had kindly procured for me permission from the Foreign Office of Simla to go to Tibet whenever I pleased, though I had not availed myself of this permission since I went to Sikkim but for a few days, and no further than the old Tibetan borderland. The question is not whether the Anglo-Indian Government will, or will not, grant such permission, but whether the Tibetans will let one cross their territory. Of the latter, I am sure, any day. I invite Mr. Lillie to try the same. He may, at the same time, study with profit geography, and ascertain that there are other routes that lead into Tibet besides via “English officials.” He tries his best to make me out, in plain words, a liar. He will find it even more difficult than to disprove that he knows nothing of either Tibet or Buddhism, or our “Byang-Tsiübs.”

I will surely never lose my time in showing that his accusations against one whom no insult of his can reach, are perfectly worthless. There are numbers of men quite as intelligent as he believes himself to be, whose opinion of our Mahatma’s letters is the reverse of his. He can “suppose” that the authorities by him cited knew more about Tibet than our masters; others think they do not; and the thousand and one blunders of his Buddha and Early Buddhism show us what these authorities are worth when trusted literally. As to his trying to insinuate that there is no Mahatma Koot Hoomi at all, the idea alone is absurd.

He will have to dispose, before he does anything more, of a certain lady in Russia, whose truthfulness and impartiality no one who knows her would ever presume to question, who received a letter from that Master so far back as 1870.* Perchance, a forgery, also? As to my having been in Tibet, at Mahatma Koot Hoomi's house, I have better proof in store—when I believe it needed—than Mr. Lillie's rancorous ingenuity will ever be able to make away with.

If the teachings of Mr. Sinnett's Esoteric Buddhism are considered atheistic, then I am an atheist too. And yet, I would not deny what I wrote in *Isis* as quoted by Mr. Finch.

* [This lady was H. P. B.'s aunt, her mother's sister, Miss Nadyezhda Andreyevna de Fadeyeff (1828-1919). She received in 1870 what is considered to be the first letter from the Brothers. While in Paris, in 1884, visiting H. P. B. who was there at the time, Nadyezhda de Fadeyeff wrote to Col. Olcott on June 26, 1884, as follows:

“Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when— I received a letter from Him Whom I believe you call “Kouth Humi,” which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, who then disappeared before my very eyes. This letter, which begged me not to fear anything, and which announced that she was in safety—I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you.”

This passage, translated from the original French letter, can be found in the Report of the Result of an Investigation into the Charges against Madame Blavatsky, p. 94, a Document published in 1885 by the General Council of The Theosophical Society, at Adyar.

On her return to Odessa, some ten days later, Nadyezhda de Fadeyeff sent the original letter from the Brother to Col. Olcott, as promised, and it is now in the Archives at Adyar. The letter is signed with a special symbol or sign, not with the usual signature of Master K. H., although it is definitely written in the handwriting adopted by him in later years. It is written on what is known in Northern India and among the Tibetans as “rice paper.”

If Mr. Lillie knows no difference between an anthropomorphic, extra-cosmic god, and the Divine essence of the Adwaites and other Esotericists, then I must only lose a little more of my respect for the R.A.S., with which he claims membership; and it may justify the more our assertions that there is more knowledge in “Babu [?] Subba Row’s” solitary head than in dozens of heads of “Orientalists” about London, we know of.

The size of the envelope is 15 cm. x 12 1/2 cm., and the writing of both envelope and slip appears to be in ink.

The French text (see facsimile, page 276) and its translation are as follows:

“À l’Honorable,
Très Honorable Dame—
Nadyéjda Andréewna
Fadew.
Odessa.

“Les nobles parents de Mad. H. Blavatsky n’ont aucune cause de se désoler. Leur fille et nièce n’a point quitté ce monde. Elle vit et désire faire savoir à ceux qu’elle aime, qu’elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu’elle s’est choisie. Elle a été bien malade, mais, ne l’est plus: car grâce à la protection du Seigneur Sang-gyas elle a trouvé des amis dévoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent—elle sera revenue dans sa famille.

[symbol]”

“To the Honourable,
Most Honourable Lady—
Nadyéjda Andrééewna
Fadew.
Odessa.

“The noble relatives of Mad. H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living and desires to make known to those whom she loves that she is well and feels very happy in the distant and unknown retreat she has selected for herself. She has been very ill, but is so no longer; for owing to the protection of the Lord Sanggyas she has found devoted friends who take care of her physically and spiritually. Let the ladies of her house, therefore, remain calm. Before 18 new moons shall have risen—she will have returned to her family.

[symbol]”

In the lower left-hand corner of the envelope there is written in Russian, in pencil, in the handwriting of Nadyezhda de Fadeyeff, the following:

A l'Honorable,
 Très Honorable Dame -
 Nadyeïda Andriéowna
 Fadeew.

неприятно въ Одессу Odessou.
 Которую 7, оди Нимеубку фрэнгоуку
 ду рече иси Мисима -
 " - д.ч. 1, 1870. Кандеу да +

Les nobles parents de M^{ad.} H. T. Blavatsky
 n'ont aucune cause de se desoler. Leur fille et
 niece n'a point quitté sa troupe. Elle vit et desire
 faire paroir à ceux qui elle aime, qu'elle se
 porte bien et se sent fort heureuse dans la
 retraite lointaine et inconnue qu'elle s'est choi-
 sie. Elle a été bien malade, mais, ne l'est plus:
 car grâce à la protection du Seigneur Sang-
 -gyss elle a trouvé des gens dévoués qui lui
 prennent soin physiquement et spirituellement.
 Que les dames de sa maison se tranquillisent
 donc. Avant que 13 jours nouvelles se
 levent - elle sera revenue dans sa famille.

FRENCH LETTER FROM MASTER K.H. TO NADYEZHDA A. DE FADEYEFF,
 RECEIVED IN 1870

The same with regard to the Master's name. If Mr. Lillie tells us that "Koot Hoomi" is not a Tibetan name, we answer that we never claimed it to be one. Every one knows that the Master is a Puñjabi whose family was settled for years in Kashmir. But if he tells us that an "expert at the British Museum ransacked the Tibetan dictionary" for the words "Koot" and "Hoomi," and found no such words, then I say, "buy a better dictionary" or "replace the expert by a more expert one." Let Mr. Lillie try the glossaries of the Moravian Brothers, and their alphabets. I am afraid he is ruining terribly his reputation as an Orientalist. Indeed, before this controversy is settled, he may leave in it the last shreds of his supposed Oriental learning.

Lest Mr Lillie should take my omitting to answer a single one of his very indiscreet questions as a new pretext for printing some impertinence, I say: "I was at Mentana during the battle in October, 1867,* and left Italy in November of the same year for India."

"Received at Odessa November 7, about Lelin'ka....probably from Tibet—November 11, 1870. Nadyezhda F." The blank in the above indicates an undecipherable word; Lelin'ka is the Russian diminutive of Yelena (Russian equivalent for Helen). The gaps which are evident in Miss de Fadeyeff's handwriting are due to the fact that the envelope has been partly eaten by the destructive insects common to tropical countries, as is explained! by C. Jinarâjadâsa. Lord Sang-gyas (also Sang-gyäs) is the Tibetan title for the Lord Buddha.

In a letter to A. P. Sinnett (Mahatma Letters, p. 254), Master M., calling himself H.P.B.'s Khosyayin—which in Russian means several things, such as host, master of the house, landlord, owner and even employer—hints that he had been to see Nadyezhda de Fadeyeff three times. It is therefore quite likely that he may have been the "messenger of Asiatic appearance" regarding whom she wrote to Col. Olcott. It was N. de Fadeyeff's habit to use the above nickname for H. P. B.'s Teacher.—Compiler.]

* [November 3, 1867. Mentana is a small town in Italy, some 21 kilometers North of Rome. It was the site of a battle between the volunteers of Giuseppe Garibaldi (1807-82) and the troops of the Pope and France. Garibaldi had some 6,000 ill equipped men with two canons taken from the enemy. The Papists had 3,000 under General Kanzler.

Whether I was sent there, or found myself there by accident, are questions that pertain to my private life, with which, it appears to me, Mr. Lillie has no concern. But this is on a par with his, other ways of dealing with his opponents.

As Mr. Lillie's other sarcasms touch me very little—for I know their value—I may let them pass without any further notice. Some persons have an extraordinary clever way of avoiding an embarrassing position by trying to place their antagonists in the same situation. For instance; Mr. Lillie could not answer the criticisms made on his Buddha and Early Buddhism in *The Theosophist*, nor has he ever attempted to do so.

The French had 3,000 under General Faily, with excellent artillery. Garibaldi was wounded and taken prisoner during the retreat. He lost some 600 men. In 1877 a monument was erected on the battlefield in memory of the Garibaldian dead.

H. P. B. told Col. Olcott of having been present as a volunteer at the battle of Mentana. In proof of this, she showed him where her left arm had been broken in two places by a sabre-stroke, and made him feel in her right shoulder a musket-bullet still imbedded in the muscle, and another one in her leg. She also showed him a sear just below the heart where she had been stabbed with a stiletto (*Old Diary Leaves*, I, 9). Col. Olcott speaks elsewhere (*O. D. L.*, I, 264,) of H. P. B.'s having received five wounds and being "picked out of a ditch for dead."

As to H. P. B.'s own statements in some of her letters, they are rather elusive and sketchy, obviously showing the desire to avoid any definite information on this subject, as pertaining to events regarding which she had good reasons to preserve secrecy. In a letter written to Sinnett in 1886 (*The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 144), she says: "The Garibaldies (the sons) are alone to know the whole truth; and a few more Garibaldians with them. What I did, you know partially; you do not know all. My relatives do, my sister does not, and therefore and very luckily Solovioff does not."

In her Scrapbook No. 1, p. 11, H. P. B. pasted a clipping from the *New York Mercury* of January 18, 1875. It contains an article about her entitled "Heroic Women." The reporter presents a rather sensational account concerning her life. H. P. B. has appended a number of pen-and-ink comments on the margins. In connection with the reporter's statement to the effect that H. P. B. fought in the struggle for liberty "under the victorious standard of Garibaldi," that she "won renown for unflinching bravery in many hard-fought battles, and was elevated to a high position on the staff of the great general," and that her horse had been twice shot under her during the conflict, H. P. B. makes a characteristic comment:

But he applied himself instead to collect every vile rumour and idle gossip about me, its editor, and allying himself with some of our enemies he sailed out with his very weak pamphlet, in which he unveiled really no one but himself. Why does he not show, to begin with, that his reviewer was wrong? Why does he not, by contradicting our statements, firmly establish his own authority as an Orientalist; showing, first of all, that he is a genuine scholar, who knows the subject he is talking about, before he allows himself to deny and contradict other people's statements in matters which he knows still less about? He does nothing of the kind, however; not a word, not a mention of the scourging criticism that he is unable to refute. Instead of that, we find the offended author trying to throw ridicule on his reviewers, so as to lessen probably the value of what they have to say of his own book. This is a clever, very clever strategy. Whether it is an honourable one remains, withal, an open question.

It might be difficult, after the conclusions reached by qualified scholars in India concerning his first book, to secure much attention in *The Theosophist* for his second, but if this volume in turn were examined with the care almost undeservedly devoted to the first, and if it were referred to the authority of such real Oriental scholars and Sanskritists as Mr. R. T. H. Griffith, for instance, I think it would be found that the aggregate blundering of the two books put together might excite even as much amusement as the singular complacency with which the author betrays himself to the public.

“Every word is a lie. Never was on ‘Garibaldi’s staff.’ Went with friends to Mentana to help shooting the Papists and got shot myself. Nobody’s business—least of any a d—d reporter’s.”

In a letter written to Monsieur C. Bilière, in 1883, H. P. B. states that her Guru “has already twice patched me up. The first time was at the battle of Mentana in 1867.” (quoted by Mary K. Neff, in *How Theosophy Came to Australia*, etc., p. 25.)

It is most likely that we will not learn very soon what was H. P. B.’s reason for being present at the battle of Mentana, but it would seem plausible to assume that she must have had a very good reason for being there, and that this reason was in some way or other connected with her occult life and preparation for her mission. It could hardly have been a mere passing “whim” to shoot some Papists while the shooting was good! This incident in her career belongs very definitely to the same category with a number of others which can never be fully understood without more adequate knowledge concerning her real occult nature and status, and the methods of her own personal training and discipline as a high chela of the Brothers.—Comp.]

August 3rd, 1884. H.P.BLAVATSKY.

[The “Eastern adept” spoken of by H. P. B. in the above article is Hilarion, who lived for a time on the island of Cyprus, and collaborated with H. P. B. in the writing of her occult stories. He signed himself “Hilarion Smerdis.” Col. Henry S. Olcott’s entry of Feb. 19, 1881, in his Diaries, says: “Hilarion is here en route for Tibet, and has been looking over, in and through the situation . . . ” This entry was made in Bombay. Master K. H. refers also to this journey of Hilarion from Cyprus to Tibet (Mahatma Letters, p. 289).—Compiler.]

SEPTEMBER, 1884

MISCELLANEOUS NOTES

[Journal of The Theosophical Society, Vol. I, No. 9,
September, 1884, p. 119]

[Appended to an English translation of an unpublished Essay of Éliphas Lévi, on “How to govern Influences through Power.”]

It is very much to be regretted that in the new “apostolic” edition of the Acta Sanctorum many of the most glaring absurdities have been left out, evidently from the mistaken idea that they were incompatible with modern thought; while in fact the most absurd ones contain the most beautiful hidden truths, which unfortunately the “apostolic” editor has not understood.—Trans.

[In connection with a reference to Enoch who “rose up to heaven by escaping death.”]

That means he succeeded while on earth to establish a union between his Atma (the 7th Principle) and his soul (the 5th).—Trans.

MADAME BLAVATSKY AND THE THEOSOPHICAL SOCIETY

[The original manuscript of this Letter, in H. P. B.'s handwriting, is preserved in the Archives of The Theosophical Society, Adyar. Though addressed to Light, London, the Letter was never published in that Journal, as appears from a careful analysis of the issues for 1884-1885. H. P. B. must have postponed its publication, after she withdrew her resignation from Office "at the urgent request and solicitation of Society friends," as she pointed out in her final letter of resignation dated at Adyar, March 21, 1885 (See The Theosophist, Vol. VI, No. 8, Supplement to May, 1885, p. 195). The present Letter was published for the first time in The Theosophist, August, 1931. The title of it is H. P. B.'s own—Compiler.]

To the Editor of Light.

Sir:—

Will you kindly permit me to notify my friends and foes through your columns, that yesterday, September 27th, I FORMALLY RESIGNED OFFICE in the Theosophical Society?

No one could regret more than I do, to give this pain to my devoted colleagues and friends. But I do it from a deep sense of duty to the Society, before whose interests all private consideration must give way.

For some time past—to be exact, since the very day when I overstepped the legal boundaries and gave out the secret of my whole life, namely what I knew about Occultism and its Custodians—I seem to have awakened against Theosophy all the fiends of the nether world, now domiciled on our earth. Persecution, suspicion,—opposition, from simple cavilling at words, to the expression of the most malignant hatred—are dogging our steps wherever we direct them.

Had I to face them alone, i.e., in my personality and private capacity I might have bowed my head in full humility, from a feeling that this was only my Karma: I have thrown the mysteries of the Kingdom of Heaven in their crudest and (owing to my personal inability) undigested form to be trodden upon, and have to bear my penalty.

But it is not I alone who am the sufferer. In my proud desire to benefit my fellowmen, and my vain endeavours to do what I sincerely thought (and still think) was good, I have brought unwittingly suspicion, almost opprobrium upon the Society itself. Thus, a sort of indignity has been put upon hundreds of most respectable, most pure-minded men and women, whose sole mistake was not to have separated sufficiently, the abstract principle from the concrete personalities; a mistake which led, in a way, to hero-worship. It is since my arrival in Europe that I have begun to realize that so long as my name is attached to the Theosophical Society, the latter can never prosper, can never pursue its studies and execute its mission in the right way. If I would save the healthy body, I must lop away from it the limb that is pronounced by my charitable judges incurably diseased. Between être and paraître, the world ever chooses the latter expedient. I cannot. Therefore, I am surely doomed to be misrepresented as long as I live. What right have I to drag our Society into and under such false lights?

Though I have not yet the means of knowing what is in the supposed “letters” of mine (telegraphed about to the Times by its Calcutta correspondent) as published by a missionary Christian magazine since this journal has not yet reached Europe—I know, nevertheless, that no such correspondence between myself and the wicked treacherous woman just expelled from the Society, ever took place. Such alleged letters of mine are surely impudent forgeries. The theory of the supposed “muslin” Mahatmas is the creation of a man and wife whom Col. Olcott and I saved in 1879 from starvation in the streets of Bombay; who have since found a ready home with us, and brotherly affection for five long years; and who, as Mr. St. George Lane Fox (just returned from Adyar where he lived for eight months) can tell you—have repaid us with the blackest ingratitude and the most villainous treachery, for which misdeeds and many others they were expelled from the Society by the Board of Control, in May last. The “muslin” Mahatmas and the “letters” are their revenge—a soap-bubble for the wise, a heavy sledge-hammer with which the prejudiced and the unfair will vainly try to knock out the last breath from the Theosophical movement.

It is now found, moreover, that it was they, who had tried, during the whole five years they lived with us, to make me suspected as a “Russian Spy” and the Theosophical Society as a “dangerous political Movement.”

Nevertheless, and notwithstanding the apparent absurdity of this new charge, the scandal created is sure to be very great. It will take months to prove the alleged correspondence a forgery, and the publication itself a libel gotten up during our absence, by those meek men of God—the missionaries; it will require but one day, to connect our names and the Society in your columns with a new and ridiculous scandal. Therefore, since the Society is now firmly established and since it suffers only through its connection with myself—the chief, if not the only target for the poisonous shots of our many enemies I have come to my present resolution.

Henceforth I cease to hold the official position of Corresponding Secretary in our Society, and I am even willing that it should be forgotten, if possible, that I was ever one of its two active founders. I break—for a long time, at any rate—every connection with the Headquarters, with the Parent Society, as a body, and with its two hundred Branches. I shall not return to Adyar, before I have vindicated the Society of every villainous aspersion upon its character, and had the purity of its motives better recognized. To begin, I have placed my official resignation in the hands of the President-Founder for submission to the General Council of December, at Adyar. In order, however, that the kind neighbors should have no ground for inventing a new calumny, I say here beforehand, that I shall not leave Europe until this new infamous imbroglio—the joint production of missionary hatred and the revenge of two expelled members—is proved to be false, as it shall be by Col. Olcott who returns home by the first steamer. The Society, if it derives no further benefits, will certainly suffer no additional troubles from me.

Thus, from this day, Mr. Editor, you may open your columns unsparingly to any kind and variety of abuse against the personality known as H. P. Blavatsky. I have retired into private life, and will mind it very little. It was the honour of the Society that I had in view, whenever I was moved to answer misrepresentations of its Corresponding Secretary. I am now prepared to receive personal vilification with a calm worthy of that of Mr. Bright or Gladstone. I only hope that it may be remembered, that whatever I appear, or may be in reality, my mistakes and shortcomings are mine and have nothing to do with the Theosophical Society.

Very soon, I hope, I will retire to a locality where no one is likely to meet me and no ordinary mail can reach me. After a time, when it is shown that my absence notwithstanding, the occasional manifestations of power by the Mahatmas, and their communication, whether personal or by correspondence with some of the elect members, are going on as before; that phenomena, in short, are taking place in the same way as they always have; and that nothing is virtually changed by my withdrawal; then only will our opponents perceive, that whatever the real nature of our Mahatmas, whether made of flesh and bones, or of “bladders and muslin”—they are certainly not the creation of your very obedient servant,

H. P. BLAVATSKY.

Elberfeld,

Sept. 28, 1884.

OCTOBER, 1884.

CHELAS

[The Theosophist, Vol. VI, No. 1(61), October, 1884, p. 1]

Notwithstanding the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem to still prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means a disciple; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put upon a plane when each word that he may unfortunately utter is taken down as ex cathedra, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colours, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting, he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—“Never thrust yourself upon us for Chelaship; wait until it descends upon you.”

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any “powers,” he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality, then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

THE THEOSOPHICAL SOCIETY IN INDIA

[The Times (London), October 9, 1884]

TO THE EDITOR OF The Times.

Sir,—

With reference to the alleged exposure at Madras of a dishonourable conspiracy between myself and two persons of the name of Coulomb to deceive the public with occult phenomena, I have to say that the letters purporting to have been written by me are certainly not mine. Sentences here and there I recognize, taken from old notes of mine on different matters, but they are mingled with interpolations that entirely pervert their meaning. With these exceptions the whole of the letters are a fabrication.

The fabricators must have been grossly ignorant of Indian affairs, since they make me speak of a “Maharajah of Lahore,” when every Indian school-boy knows that no such person exists.

With regard to the suggestion that I attempted to promote “the financial prosperity” of the Theosophical Society by means of occult phenomena, I say that I have never at any time received, or attempted to obtain, from any person any money either for myself or for the Society by any such means. I defy anyone to come forward and prove the contrary.

Such money as I have received has been earned by literary work of my own, and these earnings and what remained of my inherited property when I went to India have been devoted to the Theosophical Society. I am a poorer woman today than I was when with others I founded the society.

Your obedient servant,

H. P. BLAVATSKY.

77, Elgin Crescent, Notting Hill, W., Oct. 7.

MR. ARTHUR LILLIE

[Light (London), Vol. IV, No. 197, October 11, 1884, pp. 418-19]

TO THE EDITOR OF Light.

SIR,

When, in my answer to Mr. Arthur Lillie's "Delusions," I maintained that the said writer had a policy unique and quite his own for dealing with his literary opponents, I was but stating that which every lover of truth can now see for himself.

His article in your issue of September 6th is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them seriatim would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as Light.

Without going into any discussion I shall simply record the mistakes of the article in question.

Para. 1. I am accused of having confessed that I "wittingly deceived Colonel Olcott and others for a considerable time."

Answer. I have confessed to no such thing—I have never wittingly deceived anyone.

What I said was, that, finding it worse than useless, viz., harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I withheld from them for a time such details of the truth as would not only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh “confession.” He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane. There is a vast difference between the action of a person who, in the spirit of the Apostle’s words (Rom., iii, 7) “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?” should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things. If I am to be held in this matter a deceiver, then so is every Mason, every Oddfellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one. Mr. Millar, quoted by Mr. Lillie, methinks, if worth anything as a critic, ought rather to point out the full gravity of Mr. Lillie’s rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

Para. 2. I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one’s organism, will, or any other agency, is to be a “Spiritualist,” then was I one, perhaps, fifty years ago, i.e., I was a Spiritualist before the truth of modern Spiritualism. As regards mediums, séances, and the spiritualistic “philosophy,” so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America.

And it was in August of the same year that I learned, for the first time in my life, what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the “Summer Land,” etc., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that “Mr. Burns,” of the *Medium and Daybreak*, has recorded that I “once came to him to propose” anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of anything at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended mediums, who treated us to bogus manifestations, and who revealed to me such mediumistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to see whether he could not send English mediums. He never replied, and I returned to Russia soon afterwards. Mr. Arthur Lillie informs the public; (1) “that John King was not the only alleged spirit of a departed mortal that came to her seances”; (2) that I had recognized many other spirits, among others, “Mrs. Fulloner, who had only died the previous Friday.” Three blunders (?) in three lines. I never held séances in my life. It was not at my séances, but those of William Eddy, that I recognised the several “spirits” named. (3) I never saw any Mrs. Fulloner (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?), living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie’s marvellous accuracy, I quote Colonel Olcott’s words from p. 326 of his work [*People from the Other World*]: “Ten spirits appeared to us, among them a lady—a certain Mrs. Fullmer, who had only died the Friday previous. The relative to whom she came sat beside me, and was dreadfully agitated, etc.”

Was I Mrs. Fullmer's "relative," spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his *Buddha and Early Buddhism*, and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of "Mrs. Fullmer's relative," and Church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called "spirits," at Eddy's and recognized them; even to the form of my uncle (not my "father," as Mr. Lillie affirms). But in some cases I had thought of them, and wanted to see them. The objectivization of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one whom I believed dead at the time, but who, it now appears, was, up to last year, alive and well; viz., "Michalko," my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the Hospital. So much for "Spirit identification."

Para. 3. "She tells us," says my critic, "that he [Mahatma Koot Hoomi] comes to her constantly with a 'black beard and long, white flowing garments'." When have I told any such thing? I deny, point blank, having ever said or written it, and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely misquotation but positive misrepresentation. Does he rely upon what I have said in my previous letter? In it I speak of an "Eastern adept, who has since gone for his final initiation," who had passed, en route from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this "Adept" be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman whom I have known since 1860, whereas I had never seen Mr. Sinnett's correspondent before 1868.

And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his “astral body” and also in his living one, as well? Is it, because the same paragraph states parenthetically that it is, “a curious costume, by-the-bye, for a Tibetan monk”? No one ever dreamt of saying that the Mahatma was a “Tibetan monk” or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott’s and my own) Master. I care not in the least whether my “word” is accepted or not by “Mr. A. Lillie.”

He reminds his readers, or thinks he does, that “we” (they) “are forced to remember that that same word” (mine, he means, I suppose) “was once pledged to the fact that his name [the figure’s] was ‘John King’.” He must be surely “dreaming dreams”!! But why should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest. “If she appeals to her arduous missionary efforts to propagate the doctrine of Shells, . . . we cannot forget that the same energy was once devoted to support Spiritualism.” Again I deny the statement. My “arduous missionary efforts” were directed all my life to support the reality of psychic phenomena, without any reference, save in late years, to their origin and the agency at work behind them. Again, “She” (I) “now tells us that she never was a Tibetan nun” !!! When have I ever told anyone such an absurdity? When have I said I had been one? Yet the denial of it is alleged as “the most important fact that has yet been revealed”! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the “learned author of Buddhism, etc.,” hardly ever knows what he is talking about. A nun in Thibet, a regular “ani,” once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order.

Nor have I ever received any instruction “under the roof” of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaseries, as thousands of lay men and women do; i.e., have lived in the buildings clustered around the lamaseries; and I might even have received my “instruction” there. Anyone can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and “under their roofs.” But I have never so claimed, so far as I know, for the simple reason that neither of the Mahatmas whose names are known in the West are monks.

Mr. Lillie’s division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from my knowledge and that of the many chelas I know and could name. Thus, our Mahatmas, if the facts can justify the curiosity of the Spiritualists, are neither “Hermits” (now), for they have done with their “practice” of Yoga; nor “Wanderers,” nor “Monks,” since they tolerate, but would never practice, exoteric, or popular, Buddhist rites. Least of all are they “Renegades.”

1. What authority has Mr. Lillie to connect the Kutchi gentleman, spoken of in Isis [II, 628] with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancor.

2. Where has he found that “this Tibetan Buddhist [which?] believes that ‘Buddha’ in Tibetan is ‘Fo,’ that ‘Dharma’ is ‘Fa,’ that ‘Sangha’ is ‘Sengh,’ and that a monk is called a ‘Shaman’ ”? I have not Isis here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any “Tibetan Buddhist,” and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Kalmucks of Astrakhan, and with their great priest. However “heretical” in their religious terminology, the Kalmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came).

As, however, I had visited Semipalatinsk and the Ural Mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the “Harachin Lama” resides,* and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen, therefore, I could hardly have ever thought “that Chinese was the language of Tibet.” I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word “mâtra” in the phrase “bodha-mâtra,” as “mother” or “matter” (See Mr. Lillie’s Buddha and Early Buddhism, p. 21).

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie’s school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in Light.

Well, so be it, I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed “mistakes,” for when one is slain ten more spring up from the dead carcass.

H.P.BLAVATSKY.

Elberfeld,

September 10th.

* [Harachin is the name of one of the Southern Mongolian tribes (aymak) which used to lead a nomadic life in the upper regions of Liao-he (Shara-muren) and Dalin-he (Hun-muren) rivers.—
Compiler.]

[H. P. B. ON THE COULOMB FORGED LETTERS]

[In the September 1884 issue of the Madras Christian College Magazine, which was published on the 11th of the month, there appeared the first of two installments of an article entitled "The Collapse of Koot Hoomi," written by the Editor, Rev. George Patterson. This installment was based mainly on fifteen letters (or parts thereof), some in French and some in English, alleged by the Coulombs to have been written to them by H. P. B., during her absence from the Headquarters of the Theosophical Society, at Bombay and Adyar, giving them instruction to produce "occult" phenomena fraudulently. Another batch of similar correspondence appeared in the October issue of the same periodical. Parts of this so-called correspondence have also been published in Richard Hodgson's "Report" concerning the phenomena connected with The Theosophical Society, which appeared in the Proceedings of the Society for Psychical Research (Vol. III, Part IX, December, 1885, pp. 201-400). Hodgson, however, does not give any English translation of the French letters, and has corrected some of the French versions and tampered with others. A substantial analysis of these alleged letters from H. P. B.'s pen has been made by K. F. Vania in his recently published work, *Madame H. P. Blavatsky: Her Occult Phenomena and the Society for Psychical Research*, pp. 259-300.]

In a very rare pamphlet issued in October 1884 by the Council of the London Lodge under the title of *The Latest Attack on The Theosophical Society*, there appeared a brief statement by H. P. B. concerning the alleged letters, which is reproduced below.

It has been thought advisable to include also the text of the forged letters, as they appeared in the Madras Christian College Magazine for September 1884, so as to make H. P. B.'s remarks thereon more intelligible. These letters follow immediately after H. P. B.'s remarks, and correspond to the superior numbers in the text below.—Compiler.]

The first letter is supposed to be written in 1880 or 1881.¹ It seems to contain in its first portion the original of a note I wrote to the woman Coulomb, from Simla, and which was shown to Colonel Olcott and others. She was asked to go and see whether the cigarette had not fallen in some crevice. She answered there had been a storm, rain and wind that night, and that probably the cigarette was destroyed. As it is so long ago, I could not swear to the words; it is possible that down to the signature the letter is mine. But the flyleaf spoken of in the editor's note, and the words quoted in the footnote, I pronounce to be a forgery.

The second letter may be mine,² or a reproduction of a portion of one of mine, as far as the first paragraph is concerned. The rest is either greatly altered or an entire fabrication. I vaguely remember the letter; what I said was, that if any fresh slanders should be trumped up at Bombay it would be dreadful. That Damodar should, if possible, see one of the Brothers, and that I was going to write to him. Who “King” is I do not know. I never called Padshah by that name. As Damodar had at the time quarrels with his relatives, I said that I would beg of Master K. H. to write to him. —“Lui tomber sur la tête means simply that the letter ought to stun him; “tomber sur la tête comme une tuile,” a common French expression, which does not mean most certainly that the letter should fall physically on his head! Again, the original letter says, “il doit battre le fer,” etc., and the translation alters this to “We must strike while the iron is hot,” etc. “Il,” if I really wrote this sentence, would have meant Damodar, but “we” means quite another thing. A request to Mr. Coulomb to “save the situation” and do what he was asked, might have referred, if written, to a lawsuit then going on in which Damodar was interested, certainly not to any phenomena. This letter, in fact, is either a forgery altogether or is full of interpolation. The third letter, supposed to be written from Poona, is an entire fabrication.³ I remember the letter I wrote to her from Poona. It asked her to send me immediately the telegram contained in a note from Ramalinga, if he brought or sent her one. I wrote to Colonel Olcott about the experiment. He thinks he can find my letter at Madras. I hope to either get back Ramalinga’s note to me or obtain a statement of the whole matter from him. How could I make a mistake in writing, however hurriedly, about the name of one of my best friends? The forgers make me address him—“care of H. Khandalawalla”—when there is no such man. The real name is N. D. Khandalawala.

The brief note which is fourth in the series has no significance, except for the words “in a miraculous way,” which assuredly are not mine.

I have no recollection of the note at all, which is given without any date.⁴

The fifth letter I never wrote at all.⁵ All about a handkerchief is pure nonsense. There is no “Maharajah of Lahore,” hence I could not have spoken of such a person, nor have been attempting mock phenomena for his deception. If such a sentence as “do something for the old man, Damodar’s father,” was ever written by me, it would have referred to a wound in his leg, of which he afterwards died. Madame C. boasted that she could cure him; at any rate, she nursed him, for I asked her to.

The sixth letter is a pure forgery.⁶ The phrase “the Adyar saucer will become historical like the Simla cup,” is a phrase first pronounced by Madame Coulomb, as Colonel Olcott may remember, and I have used it since. I do not know any “Soobroya”—perhaps “Soubaya” is meant.

The seventh and eighth letters are forgeries again.⁷ I could never, in writing to her who saw the man every day, use all his names and titles. I should simply have said “Dewan Bahadur,” without adding “Ragoonath Rao, the President of the Society,” as if introducing to her one she did not know. The whole name is evidently put in now, to make it clear who is meant. The ninth letter, if possible, is worse nonsense yet.⁸ I never called anyone “Christophe.” That was a name given by Madame Coulomb to her husband behind his neck, and “Christopholo” was a name by which she called an absurd little figure, or image, of hers. She gave nicknames to everything.

Letter 10: fabrication again. Letter 11. A letter was written by me from the Nilghiris to introduce the General, but it was not this letter, which appears to be altogether a fabrication.⁹ Letter 12 is the only clearly genuine letter of the series.¹⁰ Letter 13 may have been written by me.¹¹ All depends upon knowing who is “Christopholo”—a little ridiculous figure in rags, about three inches high; she wrote to say it had accidentally been destroyed. She joked over it, and I too.

TEXT OF FORCED LETTERS AND COMPILER'S NOTES

1In numbering the letters, H. P. B. uses the order in which they appeared in the Christian College Magazine. This first letter reads:

Monday.

My dear Mme. Coulomb,

Last night, Sunday, I wanted to show my friends a phenomenon and sent a cigarette tied up with my hair to be placed opposite Watson's hotel in the coat-of-arms (under the Prince of Wales' statue) under the horn of the Unicorn. Captain Maitland had himself chosen the town and named the place. He spent 13 Rs. for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and—found NOTHING. It is a dead failure but I do not believe it, for I saw it there clearly at 3 in the morning. I am sorry for it for Captain Maitland is a Theosophist and spent money over it. They want to tear the cigarette paper in two and keep one half. And I will choose the same places with the exception of the Prince's statue for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it. I will drop another half of a cigarette behind the Queen's head where I dropped my hair the same day or Saturday. Is the hair still there? and a cigarette still under the cover? Oh Dio Dio! What a pity

Your faithfully, H. P. B.

(Note on the flyleaf) Make a half cigarette of this. Take care of the edges.

2This second letter is in French, and its text is as follows:

Mes chers Amis,

Au nom du ciel ne croyez pas que je vous oublie. Je n'ai pas le temps matériel pour respirer—voilà tout! Nous sommes dans la plus grande crise, et je ne dois pas PERDRE LA TÊTE.

Je ne puis ni ose rien vous écrire. Mais vous devez comprendre qu'il est absolument nécessaire que quelque chose arrive à Bombay tant que je suis ici. Le Roi et Dam. doivent voir et recevoir la visite d'un de nos Frères et—s'il est possible que le premier reçoive une lettre que j'enverrai. Mais les voir il est plus nécessaire encore. Elle devrait lui tomber sur la tête comme la première et je suis en train de supplier «Koothoomi» de la lui envoyer. Il doit battre le fer tant qu'il est chaud. Agissez indépendamment de moi, mais dans les habitudes et customs des Frères. S'il pouvait arriver quelque chose à Bombay qui fasse parler tout le monde—ce serait merveilleux. Mais quoi! Les Frères sont inexorables. Oh cher M. Coulomb, sauvez la situation et faites ce qu'ils vous demandent J'ai la fièvre toujours un peu.



CONVENTION GROUP, ADYAR, DECEMBER 27-29, 1884

Standing: M. Krishnamachari (known also as Dharbagiri Nath and Bawaji), and Col. H. S. Olcott.
Seated, from left to right: Back row: Major-General Henry Rodes Morgan; William Tournay Brown; T. Subba Row (with turban); H. P. Blavatsky; Dr. Franz Hartmann; Rudolf Gebhard.
Middle row: Norendro Nath Sen; Damodar K. Mavalankar; S. Ramaswamier; Judge P. Sreenivasa Row.
Front row: Bhavani Shankar; T. Vijayaraghavacharlu; Tukaram Tatya; V. Coopooswami Iyer.



PORTRAIT IN OIL OF H. P. BLAVATSKY
 BY HERMANN SCHMIECHEN

This is the second portrait painted by H. Schmiechen. It bears the date of 1885. His first portrait was made at Eberfeld in September, 1884, and was later presented by Mrs. Toni Schmiechen to the Esoteric School; for some years past it has been in C. Jinarajadasa's home, 33 Ovington Square, London. The second portrait, reproduced herewith, was for many years at the London Headquarters, 19 Avenue Road. It is now in the Hall of the Indian Section, at Benares.

On l'aurait à moins! Ne voilà-t-il pas que Mr. Hume veut voir Koothoomi astralement de loin, s'il veut, pour pouvoir dire au monde qu'il sait qu'il existe et l'écrire dans tous les journaux car jusqu'à présent il ne peut dire qu'une chose c'est qu'il croit fermement et positivement mais non qu'il le sait parcequ'il a vu de ses yeux comme Damodar, Padshah, etc. Enfin en voilà d'un problème!

Comprenez donc que je deviens folle, et prenez pitié d'une pauvre veuve. Si quelque chose d'inouï arrivait à Bombay il n'y a rien que Mr. Hume ne fasse pour Koothoomi sur sa demande. Mais K. H. ne peut pas venir ici, car les lois occultes ne le lui permettent pas. Enfin, au revoir. Écrivez moi.

A vous de coeur

H. P. B.

Demain je vous enverrai les deux lettres. Allez les chercher à la poste à votre nom, E. Cutting=Coulomb.

P.S. Je voudrais que K. H. ou quelqu'un d'autre se fasse voir avant le reçu des lettres!

The Christian College Magazine published an English translation of this letter which is somewhat faulty and inadequate. We publish our own translation thereof:

My dear Friends,

In heaven's name do not think I am forgetting you. I have not even time to breathe—that's all! We are in the greatest crisis and I must not LOSE MY HEAD.

I cannot and dare not write anything to you. But you must understand that it is absolutely necessary that something should happen at Bombay while I am here. The King and Dam. must see one of the Brothers and receive a visit from him, and, if possible, the first must receive a letter which I will send. But to see them, is more necessary yet. It must fall on his head [vide H. P. B.'s explanation of this expression] like the first, and I am just now begging "Koothoomi" to send it to him. We [thus in the Christ. Coll. Mag. translation] must strike while the iron is hot. Act independently of me, but according to the habits and customs of the Brothers. If something could happen at Bombay that would make everybody talk, it would be marvellous. But then! The Brothers are inexorable. Oh dear M. Coulomb, save the situation and do what they ask you to -----

I am always somewhat feverish. One would be so for less. And here is Mr. Hume who wants to see Koothoomi in his astral form at a distance, if he consents, so that he may be able to say to the world that he knows he exists, and to write it in all the papers; for at present he can say but one thing, namely, that he believes firmly and positively, but not that he knows it, because of having seen him with his own eyes, like Damodar, Padshah, etc. Well, there is a problem!

Understand then that I am going mad, and take pity on a poor widow. If something unheard of should take place at Bombay, there is nothing that Mr. Hume would not do for Koothoomi on his demand. But K. H. cannot come here, for the occult laws do not permit him to do so. Good bye. Write to me.

Heartily yours,

H. P. B.

I will send you the two letters tomorrow. Go and ask for them at the post office in your name, E. Cutting=Coulomo.

P.S. I wish K. H. or someone else would make his appearance before the receipt of the letters!

3 The text of this third letter is as follows:

Poona, Wednesday.

Ma chère Marquise,

Now dear, let us change the program. Whether something succeeds or not I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees to buy and repair the headquarters, he said to Colonel (Ezekiel his cousin arranged all this) if only he saw a little phenomenon, got the assurance that the Mahatmas could hear what was said, or give him some other sign of their existence (?!!). Well, this letter will reach you the 26th, Friday, will you go to the shrine and ask K. H. (or Christofolo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, worded thus:—

“Your conversation with Mr. Jacob Sassoon reached Master just now. Were the latter even to satisfy him still the doubter would hardly find the moral courage to connect himself with the Society.

“RAMALINGA DEB.”

If this reaches me on the 26th even in the evening, it will still produce a tremendous impression; Address care of N. Khandalawalla, Judge, Poona. JE FERAI LE RESTE. Cela coûtera quatre ou cinq roupies. Cela ne fait rien.

Yours truly,

H. P. B.

The few words in French at the close of the letter mean: "I will do the rest. It will cost four or five rupees. Never mind that."

4 The French text of this note is as follows:

Ma chère Amie,

Je n'ai pas une minute pour répondre. Je vous supplie faites parvenir cette lettre (here enclosed) à Damodar in a miraculous way. It is very very important. Oh ma chère que je suis donc malheureuse! De tous côtés des désagréments et des horreurs.

Toute à vous,

H. P. B.

The English rendering of this would be:

My dear Friend,

I have not a minute to reply. I beg of you to send this letter (here enclosed) to Damodar in a miraculous way. It is very very important. Oh my dear how unhappy I am! Disagreements and horrors on every side.

Yours entirely,

H. P. B.

5 Below is the French text of this letter:

Je crois que le mouchoir est un coup manqué. Laissons cela. Mais toutes les instructions qu'elles restent status quo pour les Maharajas de Lahore ou de Bénarès. Tous sont fous pour voir quelque chose. Je vous écrirai d'Amritsar ou Lahore. Mes cheveux feraient bien sur la vieille tour de Sion, mais vous les mettez dans une enveloppe, un sachet curieux et le pendrez en le cachant ou bien à Bombay—choisissez bon endroit et écrivez moi à Amritsar poste restante, puis vers le premier du mois à Lahore. Adressez votre lettre à mon nom. Rien de plus pour S.—il en a vu assez. Peur de manquer la poste, au revoir. Avez-vous mis la cigarette sur la petite armoire de Wimb—? Faites donc quelque chose pour le vieux, il padre di Damodar.

H. P. B.

The English rendering of this is as follows:

I believe the handkerchief is a failure. Let it go. But let all the instructions remain in status quo for the Maharajas of Lahore or of Benares. Everybody is madly anxious to see something. I shall write you from Amritsar or Lahore. My hair would do well on the old tower of Sion (but you should put it in an envelope, a sachet of some peculiar kind, and hang it where you hide it) or even at Bombay. Select a good spot and write me at Amritsar poste restante, and then around the first of the month at Lahore. Address your letter in my name. Nothing more for S.—he has seen enough. I am afraid of missing the mail, so au revoir. Have you placed the cigarette on the little cupboard of Wimb—? Do something for the old man, Damodar's father . . .

H. P. B.

6The French text and translation are as follows:

Cher Monsieur Coulomb,

C'est je crois cela que vous devez avoir. Tâchez donc si vous croyez que cela va réussir, d'avoir plus d'audience que nos imbéciles domestiques seulement. Cela mérite la peine—car la soucoupe d'Adyar pourrait devenir historique comme la tasse de Simla. Soubroya ici et je n'ai guère le temps d'écrire à mon aise, à vous mes honneurs et remerciements.

H. P. B.

Dear Monsieur Coulomb,

This is what I think you ought to have. Try then, if you think that it is going to be a success, to have a larger audience than merely our domestic imbeciles. It is well worth the trouble, for the Adyar saucer might become historical like the Simla cup. Soubroya is here, and I have hardly time to write at my ease. My respects and thanks to you.

H. P. B.

7The French and English texts of these two letters are as follows:

La poste part ma chère. Je n'ai qu'un instant. Votre lettre arrivée trop tard. Oui, laissez Srinavasa Rao se prosterner devant le shrine et s'il demande ou non, je vous supplie lui faire passer cette réponse par K. H. Car il s'y attend, je sais ce qu'il veut. Demain vous aurez une grande lettre! Grandes nouvelles. Merci.

H. P. B.

The mail is about to leave, my dear. I have only a moment. Your letter arrived too late. Yes, let Srinavasa Rao prostrate himself before the shrine, and whether he asks anything or not, I beg of you to let him have this reply from K. H., for he is expecting it. I know what he wants. Tomorrow you shall have a long letter! Grand news. Thanks.

H. P. B.

Ma chère Amie,

On me dit (Damodar) que Dewan Bahadoor Ragoonath Rao le Président de la Société veut mettre quelque chose dans le temple. Dans le cas qu'il le fasse voici la réponse de Christofolo. Pour Dieu arrangez cela et nous sommes à cheval. Je vous embrasse et vi saluto. Mes amours au Marquis.

Your sincerely,

LUNA MELANCONICA.

Écrivez donc.

My dear Friend,

I am told (by Damodar) that Dewan Bahadoor Ragoonath Rao, the President of the Society, wishes to place something in the temple.

In case he should do so, here is Christofolo's answer. For God's sake arrange this, and we are in the saddle. I embrace and salute you. My love to the Marquis.

Yours sincerely,

LUNA MELANCONICA.

Write to me.

8The French text and the English translation of this rather lengthy communication are as follows:

Tropo tardi! Cher Marquis, si ce que "Christophe" a en main eut été donné sur l'heure en réponse cela serait beau et c'est pour-quoi je l'ai envoyé. Maintenant cela n'a plus de sens commun. Votre lettre m'est arrivée à 6 1/2 h. du soir presque 7 heures et je savais que le petit Punch venait à cinq! Quand pouvais-je donc envoyer la dépêche? Elle serait arrivée le lendemain ou après son départ. Ah! quelle occasion de perdue!

Enfin. Il faut que je vous prie d'une chose. Je puis revenir avec le Colonel et c'est très probable que je reviendrai, mais il se peut que je reste ici jusqu'au mois d'octobre. Dans ce cas pour le jour ou deux que le Colonel sera à la maison il faut me renvoyer la clef da shrine. Envoyez-la moi par le chemin souterrain. Je la verrai reposer et cela suffit. Mais je ne veux pas qu'en mon absence on examine la luna melanconica du cupboard, et cela sera examiné si je ne suis pas là. J'ai le trac.

Il faut que je revienne! Mais Dieu que cela m'embête donc que maintenant tout le monde d'ici viendra me voir là. Tout le monde voudra voir et—J'EN AI ASSEZ.

Mais que le diable emporte je me sens malheureuse du coup manqué.

Too late! Dear Marquis, if what "Christophe" has in his hands had been given in answer at the time, it would have been fine, and this is why I sent it. Now it has no meaning any longer. Your letter reached me at 6 1/2 in the evening, almost at 7, and I knew that the little Punch was coming at five! When could I send the telegram then? It would have arrived the next day or after his departure. Ah! What a lost opportunity!

Well, that's that. I must beg a favor of you. I may return with the Colonel, and it is very probable that I shall, but it is possible that I may remain here till October. In this case, for the day or two that the Colonel will be at home, you must send the key of the Shrine to me. Send it to me by the underground way. I shall see it rest, and that will be enough. But I do not wish that the luna melanconica of the cupboard be examined in my absence, and examined it will be, if I am not there. I am in a funk. I must come back. But Heavens! How it annoys me, now that everybody here will come and see me there! Everyone will want to see something and—I HAVE HAD ENOUGH OF IT.

But the devil take it, I feel quite unhappy at having missed the opportunity.

The text of Letter 10 is as follows:

Ma bien chère Amie,

Vous n'avez pas besoin d'attendre l'homme "Punch." Pourvu que cela soit fait en présence de personnes qui sont respectables besides our own familiar muffs je vous supplie de le faire à la première occasion.

Tell Damodar please, the "Holy" whistle breeches, and St. Poulitce that they do not perfume enough with incense the inner shrine. It is very damp and it ought to be well incensed . . .

H. P. BLAVATSKY.

The French part of the above letter reads as follows in its English rendering:

My very dear Friend,

You need not wait for the man "Punch." Just so that the thing takes place in the presence of respectable persons, besides our own familiar muffs. I beg you to do it at the first opportunity . . .

Letter 11 is considerably longer. It is the only one that Gen. H. R. Morgan and three others had an opportunity to examine and which they publicly declared to be a forgery. Its French text and English translation are as follows:

Vendredi.

Ma chère Madame Coulomb et Marquis,

Voici le moment de nous montrer—ne nous cachons pas. Le Général part pour affaires à Madras et y sera lundi et y passera deux jours. Il est Président de la Société ici et veut voir le shrine. C'est probable qu'il fera une question quelconque et peut-être se bornera-t-il à regarder. Mais il est sur qu'il s'attend à un phénomène car il me l'a dit. Dans le premier cas suppliez K. H. que vous voyez tous les jours ou Christopholo de soutenir l'honneur de famille. Dites lui donc qu'une fleur suffirait, et que si le pot de chambre cassait sous le poids de la curiosité il serait bon de le remplacer en ce moment. Damn les autres. Celui-là vaut son pesant d'or. Per l'amor del Dio ou de qui vous voudrez ne manquez pas cette occasion car elle ne se répétera plus. Je ne suis pas là, et c'est cela qui est beau. Je me fis à vous et je vous supplie de ne pas me désappointer car tous mes projets et mon avenir avec vous tous—(car je vais avoir une maison ici pour passer les six mois de l'année et elle sera à moi à la Société et vous ne souffrirez plus de la chaleur comme vous le faites, si j'y réussis).

Voici le moment de faire quelque chose. Tournez lui la tête au Général et il fera tout pour vous surtout si vous êtes avec lui au moment du Christophe. Je vous envoie un en cas—e vi saluto.

Le Colonel vient ici du 20 au 25. Je reviendrai vers le milieu de Septembre.

À vous de coeur,

LUNA MELANCONICA.

J'ai diné chez le Gouverneur et son 1er Aide-de-Camp. Je dine ce soir chez les Carmichaels. Elle est folle pour moi. Que le ciel m'aide!

Friday,

My dear Madame Coulomb and Marquis,

This is the moment for us to come out—let us not hide ourselves. The General is leaving here for Madras on business; he will be there on Monday and will remain there two days. He is President of the Society here, and wishes to see the Shrine. It is probable that he will put some question, or perhaps he will be contented with merely looking. But it is certain that he expects a phenomenon, for he told me so. In the first case, beg K. H. whom you see every day, or Christopholo, to sustain the honour of the family.

Tell him that a flower would be sufficient, and that if the pot breaks under its load of curiosity, it would be well to replace it at once. The others be damned, this is worth its weight in gold. For the love of God—or of anyone you please—do not miss this opportunity, for it will not be repeated. I am not there myself, and that’s precisely what is so good. I rely on you, and beg you not to disappoint me, for all my projects and my future with all of you—(for I am going to have a house here where I can spend six months of the year, and it will be mine for the Society, and you shall no longer suffer from the heat, as you do now, if I succeed).

This is the proper time to do something. Turn the General’s head, and he will do anything for you, especially if you are with him at the same time as Christophe. I am sending you “un en cas” and greet you.

The Colonel will be here between the 20th and the 25th. I shall return about the middle of September.

Heartily your,

LUNA MELANCONICA.

I have dined with the Governor and his First Aide de-Camp. This evening I shall dine with the Carmichaels. She is crazy about me. Heaven help me!

The “en cas” spoken of is supposed to have been a fake letter from K. H. addressed to the General, to be used “in case” he had expected an answer to his questions. This is explained by Mad. Coulomb in her own pamphlet.

10 The text and translation of this letter are as follows:

My Dear Friend,

H. P. B.

Postscript.

J’ai diné deux fois chez les Carmichaels et aujourd’hui voilà qu’elle m’envoie chercher encore! J’ai trouvé une place à Subbroya dans le Secrétariat. Mr. Webster et Mr. Carmichael me l’ont promis, et dites à Damodar que j’ai la promesse de Mr. Webster, Chief Secretary, to transfer Ramaswamy to Madras.

Postscript.

I have dined twice with the Carmichaels, and today she actually sends to fetch me again! I have found a place for Subbroya in the Secretariat. Mr. Webster and Mr. Carmichael have promised it to me, and tell Damodar that I have the promise of Mr. Webster, Chief Secretary, to transfer Ramaswamy to Madras.

It is probable that “Subbroya” is really Subaya, and “Ramaswamy” is most likely S. Ramaswamier.

11 The text and translation of this 13th Letter are as follows:

My dear Mme. Coulomb,

Oh mon pauvre Christofolo! Il est donc mort et vous l'avez tué? Oh ma chère amie si vous saviez comme je voudrais le voir revivre!

.....

Ma bénédiction à mon pauvre Christopholo.

À vous, toujours,

H. P. B.

My dear Mme. Coulomb,

Oh my poor Christofolo! He is dead then, and you have killed him? Oh, my dear friend, if you only knew how I would like to see him revive!

.....

My blessing on my poor Christopholo. Ever yours,

H. P. B.

For the sake of completeness, we append below the text and translation of the 14th and 15th forged letters, as they appeared in the Christian College Magazine, though H. P. B. does not specifically mention them. They are as follows:

Darjeeling.

Ma chère amie,

.....

Veillez oh sorcière à mille ressources demander à Christofolo quand vous le verrez de transmettre la lettre ci incluse par voie aérienne astrale ou n'importe comment. C'est très important. À vous ma chère, je vous embrasse bien.

Yours faithfully,

LUNA MELANCONICA.

Je vous supplie FAITES LE BIEN.

Darjeeling.

My dear Friend,

Be good enough, Oh sorceress of a thousand resources, to ask Christofolo, when you see him, to transmit the letter enclosed herewith, by an aerial or astral way, or it makes no matter how. It is very important. I embrace you, my dear.

Yours faithfully,
LUNA MELANCONICA.
I beg you, DO IT WELL.

13 juillet

Cher Marquis,

Montrez ou envoyez-lui le papier ou le slip (le petit sacristi pas le grand, car ce dernier doit aller se coucher près de son auteur dans le temple mural) avec l'ordre de vous les fournir. J'ai reçu une lettre qui a forcé notre maître chéri K. H. d'écrire ses ordres aussi à Mr. Damodar et autres. Que la Marquise les lise. Cela suffira je vous l'assure. Ah si je pouvais avoir ici mon Christofolo chéri!

Cher Marquis—je vous livre le destin de mes enfants. Prenez-en soin et faites leur faire des miracles. Peut-être il serait mieux de faire tomber celui-ci sur la tête?

H. P. B.

Cachez l'enfant après l'avoir lu. Enregistrez vos lettres s'il s'y trouve quelque chose—autrement, non.

13th July

Dear Marquis,

Show or send him the paper or the slip (the small sacristy, not the large one, for the latter must go and lie near its author in the mural temple) with the order to supply them to you. I have received a letter which has obliged our dear master K. H. to write his orders also to Mr. Damodar. Let the Marquise read them. That will be enough, I assure you. Ah, if I could only have my darling Christofolo here!

Dear Marquis—I leave the fate of my children in your hands. Take care of them and make them work miracles. Perhaps it would be better to make this one fall on his head?

H. P. B.

Seal the child after reading it. Register your letters if there is anything in them—otherwise not.

THE COLLAPSE OF KOOT HOOMI

AN INTERVIEW WITH MADAME BLAVATSKY

[Pall Mall Gazette, London, October 23, 1884]

[This interview with H. P. B. in London, at a very critical time in her career, is published here because it contains a very clear statement of the Coulomb-trouble and a succinct appraisal of the whole situation, as viewed by H. P. B. herself. Her reported words may not be verbatim, but are unquestionably close to being so and are corroborated by her elsewhere.—Compiler.]

Madame Blavatsky leaves London for India today (Friday). Last night she took farewell of the faithful at a great reception of the Theosophists in the drawing-room of Mrs. Sinnett. Before leaving she was interviewed by a representative of this journal, who was instructed to ascertain what the authoress of *Isis Unveiled* had to say concerning the unveiling of the mysteries of the Theosophical Society by Madame Coulomb in the columns of the *Christian College Magazine* of Madras. This is his report of the conversation:—

“I have come to hear,” I said, “what Madame Blavatsky, the prophetess of the Theosophists, has to say concerning the alleged revelations that the famous Mahatmas had been proved to be nothing but cunningly devised arrangements of muslin, bladders, and masks.” Without attempting to reproduce in its original vivacity this remarkable woman’s explanation of the exposure which has taken place in Madras, the following may be accepted as the substance of her case. “The whole story,” she said, “is very simple. Madame Coulomb was a woman whom I had befriended, and whose avarice I had checked. She professed to be a sincere Theosophist, and notwithstanding many shortcomings on her part, I bore with her chiefly in deference to Colonel Olcott’s belief in her sincerity. She was in the habit of professing to discover hidden treasures. She may have believed in her ability to find hidden gold, but she never found any; and I interfered on two occasions to prevent her taking money from persons whom she had persuaded that she could reveal hidden deposits of treasure in their land. I said that it was little better than receiving money under false pretences, and from that moment she vowed revenge. Not knowing, however, the malignity of thwarted avarice, I left her and her husband in charge of all my papers, correspondence, and documents, nor did I dream that she would abuse her trust. When we had reached Europe we were warned by the Mahatma that mischief was brewing. We communicated with the Coulombs and the Board of Control concerning these communications from our Masters.

We received in reply a letter from the Coulombs, dated only two days before their so-called revelations, in which they professed most emphatically their devotion to the Theosophical Society, and indignantly repudiated any suspicion that they were not faithful to the cause. Two days afterwards came a telegram announcing their expulsion by the Board of Control and Council for dishonesty; then four months later the 'exposure' which is foolishly believed to have extinguished the Society. At first it created some uneasiness among those who did not know the Coulombs and whose faith was but weak; as soon, however, as the full details of the so-called revelation reached us we exploded with laughter; the fraud was too silly to deceive anyone who has the most elementary acquaintance with the teachings of the Society.

"The Coulombs' revelations amounted to the declaration that Madame Coulomb produced the phenomena upon which it is assumed mistakenly that the Theosophical Society is based. This she supports by the publication of letters said to have been written by me, letters in which I direct her to persuade the Mahatmas to secrete cigarettes and to despatch telegrams, as if they had proceeded from the occult world. Those letters are said to be in my handwriting, and one at least is unquestionably mine. Madame Coulomb having access to all my correspondence had no difficulty in copying or tracing parts of letters which I had written, and interpolating in those letters statements which I never made, and which it is quite impossible for me to have made. Hence there is a certain resemblance between those letters which are imputed to me and those which I unquestionably wrote. The only genuine letter in the whole collection is that dated, and it contains absolutely nothing in which the most suspicious could detect any fraud. The other letters represent me as having made several specific statements concerning matters of fact which are so obviously false that it is difficult to understand how Madame Coulomb could be so stupid as to impute them to me. For instance, I would never speak of the Maharajah of Lahore, as I know perfectly well what apparently Madame Coulomb does not know, that there is no such person in existence. Neither would I mistake the initials of one of my most intimate friends, as I am made to do in the letter which speaks of H. instead of N. D. Khandalavala. Then, again, I am made to announce as if it were a great thing that I had dined with the Governor. As a matter of fact, I never dined with the Governor, although I was invited—a fact which Mrs. Grant Duff, who is now in London, can verify. Ramalinga is represented as if he were a Mahatma, while everyone knows that he is only a Chela, who has as much right to send telegrams as any other subject of your Queen. Several of the letters are simply nonsense, and if I had written them they might prove that I was a silly old woman, but certainly not the astute impostor which I am represented as being.

"Dismissing those trivialities I come to the chief charges brought against me, the first being that the Mahatmas were fraudulent arrangements of bladders and muslin concocted by Madame Coulomb to swindle the public.

No one who has seen a Mahatma could believe such an absurdity, and a well-known painter at South Kensington has painted in London the portraits of the Mahatmas without having seen them, producing a likeness which was identified immediately by Englishmen and natives who have seen them in India. He will show you two portraits which not even the wildest imagination could mistake for an arrangement of bladders and muslin. Now suppose, for a moment, that this accounted for all the appearances of the Mahatmas at Adyar, it could not account for their appearance hundreds of miles from where Madame Coulomb was living. She could not project her bladders and muslin three hundred and ten thousand miles through space, so as to deceive simultaneously some of the most intelligent men in India. The Mahatmas manifested themselves in India hundreds of years before the Coulombs were born, and since the Coulombs have left the Society there have been more numerous manifestations than ever.

“They say that I secreted cigarette papers where they were afterwards to be found. That is an impudent falsehood. It is true that I once tried to have a cigarette fall at Bombay in a certain place, and said so; but, owing I suppose to a great storm of rain, it could not be discovered. All my experiments were made at Simla, where Madame Coulomb was not. As for the saucer story that is too absurd. No doubt the Coulombs have the pieces of a broken saucer. Anyone can break a saucer and buy one in order to break it if need be. But the saucer the Mahatmas restored in its entirety was reconstructed out of fragments which the Coulombs certainly have not. The forged letter about Mr. Sassoon, the owner of a crore of rupees, who was to receive a phenomenon in return for 10,000 rupees, suggests an absolute lie. I refused Mr. Sassoon any phenomena, because he thought he could purchase them with his rupees. We receive no money for those manifestations, and that fact cuts up by the roots the theory that we are a gang of swindlers preying on the credulity of the rich.

“You are inquisitive about the shrine? It is nothing but a box in which we place letters to our Masters. We ask their advice or seek information from them upon all kinds of things.

We place the petition in the box, and after a time we find the reply in the handwriting of the Masters. This is so constant an occurrence that it excites no surprise. We deny the possibility of all miracle. Nothing is supernatural. But I assert with as much confidence as the fact that I came here in a hansom cab, that the Masters at whose existence you scoff habitually answer our inquiries upon all manner of subjects, the writing being produced in scrolls of paper inside a locked box. There is no need of the shrine at Madras to receive such letters; they were and are received everywhere, and when I am far away. Dr. Hübbe-Schleiden, Pres. of the Germania Theosophical Society, received a letter from Mahatma K. H. in a railway carriage in Germany, in answer to a conversation he was then having, and to his questions. I was then in London. Who was the friend on that occasion? Mr. Sinnett will tell you that Mr. A. O. Hume, of Simla, received letters in his own library when alone from the Mahatmas, in answer to letters just written, and when I was at Bombay. The handwriting was the same; evidently there must be forgers about—writing in the Mahatma's writing and on his special paper—besides me. You cannot say I write the answers. The Coulombs have left, but still there are replies. Are we all a pack of self-deceived idiots, or fraudulent impostors? If the latter, what object can we have? We make no money. We seek no notoriety. We only gain abuse. What do we gain? Is it a pleasure, think you, to be held up to the scorn and hatred of Christendom? I do not find it so, and would very much prefer to live remote in some Thibetan cave to enduring the contumely and disdain heaped upon me because I have been selected to make known to an unbelieving world the great truths of occult philosophy.

“Two of the letters, that to General Morgan and about Mr. Sassoon, have now been proved conclusively to be forgeries. I am returning to India to prosecute these traducers of my character, these fabricators of letters. As for the Theosophical Society, it is too well founded upon scientific truth to be shaken by a thousand Madame Coulombs. On the whole, the Society will have no reason to regret the malevolence of these people. Great is truth, and it will prevail; but at the same time it is very disgusting to be abused and misrepresented as I have been; and I am much obliged to you for the opportunity afforded me of explaining the truth about the so-called exposure.”

[ON HIBERNATION, THE ÂRYA-SAMÂJ, ETC.]

[The following excerpts from letters written by H. P. B. in the years 1878 and 1879 appeared in the Bombay Gazette of October 27, 1884, according to information the accuracy of which could not be ascertained. They were supposed to have been written to a Bombay gentleman. It is more than likely that this party was Hurrychund Chintamon, then President of the Bombay Ârya Samâj.]

People say very justly that I am as rude as a bear and as unfeeling as a hippopotamus . . .

If we die—save accident—of old age, it is because the tissues of the body are worn out by the wear and tear of life: the blood loses its power of free circulation; the bones get ossified, and men die. But if you have discovered the great physiological and psychological secrets of nature, and know why some animals in cold climates hibernate and sleep without awakening from 4 to 6 months in the year, without eating, drinking, or breathing either, and yet return to life full of vigor and rejuvenated; and if you learn from some fakirs the secret of being buried alive for six months and then taken out from their coffin as a corpse, which after a few manipulations comes back to life—this is historically and beyond doubt proved—then you may say that you have discovered or learnt one of the grandest mysteries of life and death. Learn to put yourself to sleep as a corpse, arrest the progress of life, of that wear and tear of the tissues; arrest, in short, the progress of all vital processes during your sleep, and then, if you sleep twelve hours every day, you may truly assert that in six years you have lived as three years, in twenty years ten, and so on. And that some of your fakirs have this secret, without being at all learned in physiology, is an indisputable fact.

I hate dress, finery, and civilized society, I despise a ball room, and how much I despise it will be proved to you by the following fact. When hardly sixteen, I was being forced one day to go to a dancing party, a great ball at the Viceroy's. My protests were not listened to, and my parents told me that they would have me dressed up, or rather according to fashion, undressed for the ball by the servants by force if I did not go willingly. I then deliberately plunged my foot and leg into a kettle of boiling water, and held it there till nearly boiled raw. Of course I scalded it horribly, and remained lame for six months. But I was never forced to go to a ball again. I tell you, that there is nothing of the woman in me. When I was young if a man had dared to speak to me of love, I would have shot him like a dog who bit me. Till nine years of age in my father's regiment the only nurses I knew were artillery soldiers, and then Buddhist Kalmucks, as I already told you.

When at your suggestion to change the name of our society the Council asked A. S. [Ârya Samâj] through our President whether you would consent to have our Society affiliated with yours, the Council and many of our members kept trembling for fear till the receipt of your answer, lest you should refuse us this privilege, which we regarded as the highest honour. Your letter, full of kindness and friendly sentences, came at last, bringing the glad tidings for which they all had so much yearned. Well, this disenchanted our Council: for it had told them that not only you had no intention of rejecting our offers, but that actually you felt very happy over it, and accepted us with open arms. The two vice-presidents, and even Olcott, went about the meeting hall like three fighting cocks which had won the prize, with their crests up and tails displayed, and their actions plainly show that they now believed that it was we the Theosophists who honoured you, instead of the reverse being the fact.

One of the results was that some of the “Fellows” who had hitherto expressed the greatest willingness to go to any amount of sacrifice for the honour, turned up their noses: some left us; and others, as you have seen, had the meanness to refuse at first to give up the initiation fees of the T. S. to the Arya Samaj fund. I had to work hard to palliate the effect of your kindness. I had to make speeches to them for hours. I told them that they behaved like real donkeys: that they did not seem to take in that it was mere kindness, oriental politeness on your part: I had to remind them that the Hindoos have had a too sad experience with Europeans and English to ever be able to, either fraternize with them, or feel in any way honoured by an association with them. The honour was all on our side, as we were but bleached-out Hindoo pariahs and Soodras at best, the scum of the ancient population of India, thrown overboard by the Aryan overcrowded country: and that the mere fact that the descendants of these Aryans condescended to receive back in their ranks the descendants of their ancestor pariah and chandalas was an inexpressible honour to us alone.

1885

[DECEMBER, 1925]

[THE TEN SEPHIROTH]

[The following is the draft of an essay in the handwriting of H. P. B. which is in the Archives of The Theosophical Society, Adyar, India. It is probable that it was left there by H. P. B. when she went to Europe in 1885, not to return to India. It has no title, and the one above has been provisionally supplied by C. Jinarâjadâsa when he published this essay in The Theosophist. December, 1925. The manuscript consists of four foolscap pages, and its continuation is missing. The original punctuation has been left unaltered, even though some of the sentences are exceedingly long and somewhat involved.—Compiler.]

Existence—in Existence as an Entity distinct from the Ain Soph in this he cannot be described by words, for there is nothing that can grasp and depict them to us, and as the Ain Soph he is to us in a certain sense not existing, because, as far as our minds are concerned that which is perfectly incomprehensible does not exist. To make his Existence perceptible and to make himself comprehensible it, or the Ain Soph, or the Boundless, had to become active or creative—for there being nothing but himself, the Boundless, there was nothing to comprehend himself. But the Ain Soph cannot be the direct Creator, for he has neither will, intention, desire, thought, language nor action, as these properties imply limit, and belong to finite beings whereas the Ain Soph is boundless. Besides the circumscribed nature of Creation precludes the idea that the world was created or even designed by him, who can have no will nor produce any thing, but what is like himself boundless and perfect. On the other hand the design displayed in the mechanism, the order shown in the preservation=destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognize an intelligent design. We are thus compelled to view the Ain Soph as the Creator of the World in an indirect manner. Now the mediums, by which the Ain Soph made his Existence known in the Creation of the world, are ten Sephiroth or Intelligences, which emanated from the Boundless One in the following manner.

1. At first the Ain Soph or the Aged of the Aged, or the Holy Aged, sent forth from his Infinite Light, one Spiritual Substance or Intelligence. This first Sephira which existed in the Ain Soph from all Eternity and became a reality by an act, has seven appellations.

1. The Crown because it occupies the highest position.

2. The Aged because it is the oldest or the first Emanation (this name must not be confounded with the Aged of the Aged which is one of the appellations of Ain Soph).

3. The Primordial Point, or the Smooth Point, because the Zohar says, “When the Concealed of the Concealed wished to reveal himself he first made a single point and diffused no light before this luminous point violently broke into vision.”

4. The White Head.

5. The Long Face or Macroprosopos—because the whole ten Sephiroth represent the Primordial or Heavenly man of which the first Sephira is the Head.

6. The Inscrutable Heighth, because it is the highest of the Sephiroth, proceeding immediately from the Ain Soph.

7. Eheieh or I Am, because it is absolute being, representing the Infinite as distinguished from the finite, in the Celestial beasts it is called Chayoth.

The first Sephira, contained the other nine Sephiroth and gave them forth as follows. At first a masculine or active potency proceeded from it called Wisdom. This Sephira is as a divine name called Jah and amongst the Angelic worlds is Ophanim and is symbolized by wheels, it sent forth or from it emanated an opposite, that is feminine, passive potency, called Intelligence as opposite to Wisdom, represented amongst the Divine names by Jehovah—the angelic name is Arelim—these two Sephiroth are also called Father and Mother—from these the remaining seven Sephiroth proceeded. The Zohar says “When the Holy Aged, the Concealed of the Concealed, assumed a form he produced every thing in the form of male and female, as form could not continue except as male and female. Hence, Wisdom which is the beginning of development when it proceeded from the Holy Aged Emanated in male and female for Wisdom expanded and Intelligence proceeded from it, and thus male and female were obtained that is, Wisdom and Intelligence. Wisdom the Father and Intelligence the Mother from whose union the other pairs of Sephiroth successively emanated.”

These two opposite (but not hostile) potencies namely Wisdom and Intelligence are joined together by the first potency “the Crown” thus yielding the first triad) of the Sephiroth . . .

From these two opposites emanated again the Masculine potency or active potency called Mercy, Love,—Greatness the fourth Sephira which amongst the divine names is represented by El and amongst the angelic hosts by Chashmalim, from this again emanated the feminine or passive Potency Justice, also called Judicial Power, the fifth Sephira which is represented by the Divine name Eloha and amongst the Angels by Seraphim and from this again the uniting Potency Beauty or Mildness the sixth Sephira represented by the Divine name Elohim.

.....

.....“the marvellous story”.....Raymond Lully
..... John Reuchlin reriver* John Picus de
Mirandola

the philosopher scholar 1463-1494, Cornelius Henry Agrippa, the distinguished philosopher divine and physician 1486-1535, John Baptist Van Helmont a ‘celeb.’ physician-chemist 1577-1644, Robert Fludd, physician and philosopher 1574-1637, Henry More 1614-1687,

* [At this point in the original manuscript, there are seven lines in Russian script, with a few words, however, in Roman script, as indicated above. The translation of the Russian sentence is as follows:
“For all who wish to know about the Harmony existing between the internal and the external relations of things, among those who have taken for truth ‘the marvellous story,’ I will mention Raymond Lully, the well known philosopher, theologian and chemist, who died in 1315, John Reuchlin, the renowned scholar and reviver of Oriental literature in Europe, born in 1455, and who died in 1522, John Picus de Mirandola.”

Compiler.]

and that these men after restlessly searching for a system which should disclose to them the “deepest depths” of the Divine Nature and show them * the real tie which binds all things together found the cravings of their mind satisfied by this theosophy or religion is an additional reason why those who desire truth should learn the real claims of the Cabala upon all who enter on the pursuit of the Occult Science.

*-show to them the "deepest depths" of the Divine Nature and show them
17 = 2958 = 3-0-19-7 = 4, 0000/7 = XIII - 1XVL # 5 X 3/4
the real tie which binds all things together, i.e. the cravings of the*

This Theosophy born of God in Paradise was nursed and reared by the choicest of the Angelic Hosts of heaven and appears only to the holiest of men upon Earth—they who receive it are Priests and Kings—().† The angels who formed a theosophic school in Paradise received from God and communicated to men the knowledge that the protoplast might know of and aid destiny in returning to ;‡ from man to man, to Egypt to the East, to Judea, this doctrine passed. Moses, learned in all the wisdom of the Egyptians was initiated and in the first four books of the Pentateuch laid down in symbols the principles of the Secret Doctrine, but withheld them from Deuteronomy=this constitutes the former Man=and the latter the Woman. Moses initiated the 70 Elders and they again from hand to hand taught the Marvellous Thought. Of all who formed the unbroken line David and Solomon were most initiated in the mysteries of the Cabala—

* [A series of numbers and symbols occurs at this point; they are by no means easy to decipher, and so the student is referred to the facsimile of the MSS appended herewith, for his own decipherment and conclusions.—Comp.]

† [Here occurs a word in parenthesis which is either “Klinca” or something similar to it.—Comp.]

‡ [At this point in the MSS., there is a peculiar symbol followed by what appears to be a fraction.—Comp.]

—No one however dared to write it down till Simon ben Jochai who lived at the time of the Second Temple's destruction, after his death his son Rabbi Eleazar and his secretary Rabbi Abbah took his treatises and out of them formed the celebrated work known under the name Zohar (that is splendor) the most famous book in the World and the Authority and storehouse of the Cabala—it has been handed down in unbroken line since its reception by the Patriarchs, the Prophets etc. and it is for this reason that it is called Cabala from two Hebrew words denoting “to receive” or a doctrine received by oral instruction or tradition, because also that it was handed down only by tradition through the initiated, and as indicated in the Hebrew Scriptures by signs which are hidden and unintelligible to those who have not been instructed in its mysteries—it is also called from certain initial letters grace — the difference between the word Cabala — and the term Masorah is that the former expresses the act of receiving, which in a technical sense could only be on the part of one who has reached a certain age of life—attained a certain State of Sanctity and has a certain Secrecy. Masorah signifies the act of giving over without promising any peculiar age Sanctity or degree of Secrecy. The design of the Cabala is to solve the following grand problems.

1. The nature of the Supreme Being.
2. The origin, Creation or Generation of the World or Universe.
3. The creation or generation or outflowing of Angels and Man.
4. The ultimate destiny of angels, man and the universe or the inflowing.
5. To point out the real Meaning of the Hebrew Scriptures.

You will observe that, in this is contained the transition from the Infinite to the Finite (that is our mode of taking cognizance of differences) the proceeding of Heterogeneity from Homogeneity or Multifariousness from Unity—of matter or form from pure Intelligence or Principle without form—the operation of pure intelligence upon matter, and this in spite of the infinite gulf between them—the relationship of Creator to Creature or Creations, so as to be able to exercise supervision on what we call Providence or law, or Order.

The examination of these magnificent problems demands the coolest state of mind—an utter abstraction from the cares and anxieties of life and so far as may be, an earnest desire or determination to know or receive (or come into rapport with the truth)—Heaven suffereth violence says St. John and the violent take it by force—and with this I will present the Heavenly Doctrine of the Supreme Being and the Doctrine of the Sephiroth or the Emanations.

Being boundless in His nature—which necessarily implies that he is an absolute Unity and inscrutable and that there is nothing without him, or that all is in him, he is called Aïn Soph that is Endless, Boundless.

In this state or as the Aïn Soph, he cannot be comprehended by the intellect—because the intellect was not at that point of

[MS. breaks off here]

JANUARY, 1885

[H. P. B.'S LAST WILL AND TESTAMENT]

[On April 17, 1892, just before the expiration of one year since H. P. B.'s passing—May 8, 1891—Colonel Henry S. Olcott issued from Adyar an Executive Order instituting “White Lotus Day,” which was the name suggested by him for the anniversary of her passing. In this Order, he mentioned H. P. B.'s Will, quoting from it a brief passage, and made certain specific recommendations with regard to the annual commemoration. This Will and Testament was written by H. P. B. on January 31st, 1885, at Adyar. The original was removed to the High Court of Madras in the latter part of August 1892. The following text has been transcribed from a copy of the Will secured in 1938 from the Madras High Court Registrar, and furnished through the courtesy of The Theosophical Society, Adyar, Madras, India.—Compiler.]

This is the last Will and Testament of me Helena Petrovna Blavatsky of Adyar, Madras, India. I desire my body to be burned in the Compound of the Theosophical Society's Headquarters at Adyar, Madras, and the ashes to be buried in the said Compound and that none who are not Theosophists shall be present at the burning. I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's *Light of Asia* and *Bhagavad Gita*. After payment of my just debts (if any), and funeral and testamentary expenses, I give devise and bequeath unto Colonel H. S. Olcott of Adyar, Madras, my books, for the use of the Literary Committee of the Theosophical Society, also my furniture for use at the Head Quarters of the said Society. Also my property in *Isis Unveiled* and the *Secret Doctrine* and *The Theosophist*, also one of the two pairs of Candlesticks given me by my aunt, also to Damodar, Babajee and Ananda, my three silver mugs. Also to Dr. Hartmann one of the pairs of Candlesticks given me by my aunt. Also to my nieces all my dresses and clothing (but not sheets or bedding), also to Louisa Mitchell the shawl now in the possession of Mr. Holloway. Note that the oval silver box is the property of Damodar, and as to the residue and remainder of my property, I give devise and bequeath the same unto Colonel Henry S. Olcott requesting him to distribute any small articles of no great value which I may die possessed of, to such friends and acquaintances as are Theosophists, according to his own discretion.

And I hereby appoint Colonel Henry S. Olcott and Damodar K. Mavalankar, or the Survivor of them, to be executors of this my Will as witness this 31st day of January 1885, Adyar, Madras, India.

H. P. Blavatsky.

Signed and acknowledged by the said Helena Petrovna Blavatsky, the Testator, as and for her last Will and Testament, in the presence of us being present at the same time, who at the testator's request and in her presence and in the presence of each other, have hereunto subscribed our names as witnesses.

P. Sreenivasa Row.

E. H. Morgan.

T. Subba Row.

C. Ramia.

[We append herewith the full text of the Executive Order issued by Col. Henry S. Olcott, as it appeared in Lucifer, Vol. X, No. 57, May, 1892, pp. 250-51:]

EXECUTIVE ORDER

Theosophical Society,

President's Office,

Adyar, April 17th, 1892

White Lotus Day.

In her last Will, H. P. Blavatsky expressed a wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of The Light of Asia and [extracts from] Bhagavad Gîtâ"; and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following Order and recommendation:

1. At Noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given, in her name, to the poor fisher-men of Adyar and their families.

3. The T. S. flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.

4. Members living outside Madras and intending to be present, can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet henceforth annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE .

H. S. OLCOTT,

President of the Theosophical Society.

FEBRUARY, 1885

[H.P.B. AND THE S. P. R. REPORT]

[Pencil note written on February 5, 1885. Courtesy of The Theosophical Society, Adyar]

[On September 11, 1884, the Christian College Magazine of Madras, India, published the first of two consecutive parts of an article entitled, "The Collapse of Koot Hoomi." This article contained the first published portions of the infamous and disputed correspondence "addressed to Madame Blavatsky." Hastening back to the attack, and determined legally to prosecute the propagators of this "expose," H. P. B. returned to Adyar on the following December 21st, after being in Europe since the previous February. Coinciding with her arrival, there came to Headquarters at Adyar, both the "spy-agent" of the Society for Psychical Research, Dr. Richard Hodgson (who was to fraternize with his ingenuous greeters while quietly gathering "evidence" against them), and copies of Mme. Coulomb's pamphlet, Some Account of My Association with Madame Blavatsky from 1872 to 1884 (inscribed "November 29, 1884," but published December 23, according to Col. Olcott's Diaries). I

n London, at the same time, the S. P. R. was just issuing “private and confidential” copies of its Preliminary Report, on Theosophical phenomena, in which all of the phenomenal incidents were covered with a pall of doubt, some being favorably reviewed while others were rejected as quite fraudulent.

After extensive deliberation and argument, some of it witnessed personally by Dr. Hodgson, it was officially concluded that no aggressive or legal action would be taken to prolong the controversy respecting phenomena or to carry the case to law. Thus H. P. B.’s defence plans were rejected, soon to be followed by private word that the S. P. R. agent had reached a highly unfavorable conclusion, however presumptuous, concerning Theosophical phenomena.

Frustrated in her efforts to carry to the enemy the defence of her Masters’ work, depleted by days of intense personal effort, plagued by recurrent and acute illness, her health completely shattered by physical and nervous exhaustion, H. P. B. took to her bed and her life was suddenly despaired of. On dispatch from Damodar, Col. Olcott, then at Rangoon, Burma, was recalled January 28, 1885. How this grave crisis was dispelled by a remarkable intervention, a visit from Mahatma M., is detailed by the Colonel, writing as follows to Miss Francesca Arundale, under date of February 2, 1885:

“. . . Again has our Master snatched H. P. B. from the jaws of death. A few days ago she was dying and I was recalled from Burma by telegraph, with little or no prospect of seeing her again. But, when three physicians were expecting to see her sink into coma and so pass senseless out of life, He came, laid his hand upon her, and the whole aspect of the case changed. It is now possible she may live a year or two more—though not certain . . .”

It was at this critical period that H. P. B. wrote in blue pencil the note which appears below. The first six lines were written on the final page of the Preliminary Report of the Society for Psychical Research (p. 130, following Appendix XLII); the others occupying the whole of the end page carrying the press imprint. (The original is in the Adyar Archives, in a bound volume marked on the back, First Report of the Society for Psychical Research on The Theosophical Society, but containing in reality both the First and Second Reports.)

The text of the note is as follows:]

“Mad Blavatsky” who will be soon dead & gone for she is doomed, says this to her friends of the P. R. S.: After my death these phenomena, which are the direct cause of my premature death—will take place better than ever. But whether dead or alive I will [carried over to the next page] be ever imploring my friends & Brothers never to make them public; never to sacrifice their rest their honour to satisfy public curiosity or the empty pretext of Science.

Read this book: never, throughout my long & sad life, never was there so much of uncalled for, contemptuous contempt & suspicion lavished upon an innocent woman as I find here in the few pages published by so-called friends!

[continued under printer's name and address]

Dead or alive I will never forgive Col. Olcott for having thrust* himself & our phenomena upon the attention of the gentlemen Scientists of the P. R. S.

(signed) H. P. Blavatsky

Adyar

Feb. 5, 1885

on my death-bed

* [Madame Blavatsky's bitter mention of Col. Olcott's part in this tragi-comic investigation probably refers to his naive ambition to convert the skeptics of the Society for Psychological Research to a favorable viewpoint by his inadequate personal efforts (see A. P. Sinnett, *Early Days of Theosophy in Europe*, pp. 56, 59) and his careless offer of official assistance without proper safeguards against their hostile investigations (see *Old Diary Leaves*, III, p. 100).—Compiler.]

FAITH IN ASTROLOGY

[The Theosophist, Vol. VI. No. 5(65), February, 1885, p. 106]

[Under the above title, there is published a reply by a member of the Madura Branch of The Theosophical Society to an inquiry as to whether the writer had any faith in Astrology and its predictions. After outlining the nature of magnetism and the well-known influences of the sun and moon on various phases of human and plant life, the Madura student concludes as follows:]

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.

**EDITOR'S NOTE TO:
"KAMA-LOKA AND THE BEARINGS
OF THE ESOTERIC DOCTRINE ON SPIRITUALISM"**

[The Theosophist, Vol. VI, No. 5(65), February, 1885, pp. 106-10]

[In this paper read by A. P. Sinnett before the London Lodge of The Theosophical Society, there occurs the following sentence: "A struggle . . . takes place in the sphere or state of existence immediately adjacent to our physical state—in Kamaloka—. . . ending in the rupture of the fifth principle or human Ego" To this H. P. B. appends the following note:]

The word "rupture" 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 sixth, 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 [is] drawn by affinity towards, follow[s] and merge[s] 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 "rupture," 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 sibyls, 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 blinder 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 Atharva 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.

MARCH, 1885

A REMARKABLE ASTROLOGER

[The Theosophist, Vol. VI, No. 6(66), March, 1885, p. 131]

In our last number, we published a contribution on the subject of Astrology by one of our brothers of the Madura Branch. We now find in the Subodh Prakash of 28th January, a weekly Anglo-Vernacular paper, published in Bombay, an account of a remarkable astrologer, named Kashinath Pandit, who has been staying for some time in Bombay.

Not only can he draw horoscopes, but he is also said to be able to write down beforehand the question a visitor desires to put to him, and as soon as the question is put, he throws before the questioner the paper on which both question and answer have been already written by the astrologer. The result in these cases is arrived at by astrological calculation and must not be confused with what is known as simple clairvoyance.

We learn from the article in the Subodh Prakash that many sceptics have been convinced of the reality of the extraordinary powers possessed by this man.

If all that is said in the article be true, it only confirms what has been stated often in these columns, that although the science of astrology is based upon mathematical calculations, it is impossible that the precise results of each of the innumerable combinations which may occur could be calculated and written down by any mortal man, and that, therefore, in order that his astrological predictions may be correct, the astrologer must be versed not only in the science of astrology, but also in its art, that is to say, by purity of life, thought and deed he must develop his clairvoyant perceptions so far as to be able to take note of the minutest combinations possible in every individual case, and the effects they produce on one another.

We trust, however, that some of the members of the Bombay Branch will visit and consult the said astrologer and send us further information.

We should also be glad if any Theosophist who is competent to undertake the work, would contribute a series of articles on Hindu astrology, giving a detailed account of the science. Perhaps the gentleman whose remarkable powers we have recorded above could be induced to give us some help. Very little is known by most people about what astrology really is, and the science is frequently abused through ignorance of its true principles, if indeed there is not some danger of its gradually dying out altogether.

MAY, 1885

SPIRITUAL PROGRESS

[The Theosophist, Vol. VI, No. 8(68), May, 1885, pp. 187-88]

Christina Rossetti's well-known lines:

“Does the road wind up-hill all the way?

Yes, to the very end.

Does the journey take the whole long day?

From morn till night, my friend.”*

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the complete subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published *Light on the Path*, search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, become—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

* [Up-Hill, lines 1-4.]

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives; the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity.

This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire “powers”—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of “powers”; and that its only mission is to re-kindle the torch of truth so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow.

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (laukika) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (lokothra), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and the amount of pay" should apply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of The Divine Pymander, published in England last year, and which contains a notice to ". . . Theosophists, who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS"; cordially inviting them to send in their names to the Editor who will see them "after a short probation," admitted into an Occult Brotherhood who teach freely and WITHOUT RESERVE to all they find worthy to receive."

Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. “For this only, O Son, is the way to Truth, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body.”

§ 88. “Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.”*

It is perfectly true that some Theosophists have been (through nobody’s fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind.

* [In Dr. Anna Bonus Kingsford’s *The Virgin of the World*, pp. 120, 124, this passage has received a clearer rendering, and is more complete. It runs as follows:

“Herein is the only way which leads to Truth, which, indeed, our ancestors trod, and by which they arrived at the attainment of the Good. This way is beautiful and even; nevertheless, it is difficult for the soul to walk therein so long as she is immured within the prison of the body

“The human race is drawn towards evil. Evil is its nature, and pleases it. If men should learn that the world is created, that all is done according to providence and necessity, and that by necessity and destiny all things are governed, they would readily begin to despise all things because they are created; to attribute vice to destiny, and to give the rein to all manner of iniquity. Therefore, abstain from the crowd, so that by means of ignorance the vulgar may be kept within bounds, even through fear of the unknown.”

—Compiler.]

If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to earnestly set about carrying them into effect. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do something to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that something an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members thus will be developed self-reliance, and reasoning powers.

We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (i.e., looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his “uphill” path, and therefore earnestly recommend our members to try for themselves.

RETIREMENT OF MADAME BLAVATSKY

[The Theosophist, Vol. VI, No. 8(68), Suppl. to May. 1885, p. 195]

The following circular issued to the Branches of the Theosophical Society by the President-Founder, is now, by permission made public:—

HEADQUARTERS, ADYAR,

14th April, 1885.

The President-Founder by order of the General Council, announces the retirement from the office of Corresponding Secretary of Madame H. P. Blavatsky, co-founder of this Society. Following are the texts of her letter of resignation and of the Resolution of Council thereupon:—

[COPY]

ADYAR, March 21st, 1885.

To the General Council of the Theosophical Society.

GENTLEMEN,

The resignation of office, which I handed in on September the 27th, 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire.

I wish to devote my remaining few days to other thoughts, and to be free to seek changes of climate should such be thought likely to do me good.

I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy.

Fraternally and ever yours—in life or death

(Signed) H. P. BLAVATSKY.

At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at Head-quarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

Following is the Certificate of her Medical attendant:—

[COPY]

I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I therefore recommend that she should at once proceed to Europe, and remain in a temperate climate—in some quiet spot.

(Signed) MARY SCHARLIEB

M. D. and B.S., LONDON.

Madame Blavatsky accordingly left in company with three friends—one European lady, one European gentleman, and one Hindu gentleman—who had volunteered to take charge of her.* It was not decided where she should go upon reaching Europe, but discretion was left to her escort to choose some quiet spot answering to Dr. Scharlieb's description. Should her health be sufficiently re-established, she will finish *The Secret Doctrine*, which she means to make her greatest life-work.

* [They were: Miss Mary Flynn, Dr. Franz Hartmann and Bawaji (S. Krishnamachâri, also known as Dharbagiri Nath). They sailed on the 31st of March, on board the SS Tibre (Messageries Co.), for Colombo, Ceylon, and thence to Naples on the SS Pei Ho.—Comp.]

To obey strictly the general injunctions of her medical adviser, as confirmed by her personally, I shall not forward to her any letters or publications calculated to interfere with the mental repose which is now so necessary for her recovery, and I trust that all her friends will show her a like kindness.

The local members of the General Council, meeting at Headquarters upon my invitation as an Executive Committee, on the 12th instant, adopted unanimously the following

RESOLUTION

Resolved that Madame Blavatsky's resignation be accepted, and that the President be requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary of the Theosophical Society. The Council further record their high sense of the valuable services she has rendered to the cause of Science and Philosophy.

(Signed) R. RAGOONATH

Chairman

To mark our respect for Madame Blavatsky's exceptional abilities the vacancy caused by her retirement will not be filled and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Recording Secretary, at Adyar.

By the Executive Committee of the General Council,

H. S. OLCOTT

President of the Theosophical Society.

JUNE, 1885

EDITOR'S NOTE TO "ZOROASTRIANISM"

[The Theosophist, Vol. VI, No. 6(69), June, 1885, pp. 220-21]

[The following closing note is appended to a long letter from Dhunjibhoy Jamsetjee who writes on the subject of various astral entities, as mentioned in certain portions of the Zend-Avesta.]

Note.—From the quotations made in the foregoing letter it is evident that by Devas, Drugs and Drug-nasus the ancient Zoroastrian writers meant, black-magicians, elementaries and elementals respectively. The other names cited by our correspondent indicate some of the various Sub-divisions of elementaries and elemental spirits. These words do not merely mean the magnetic aura of a living or dead body. The question of auric emanations is of course important in considering the case of these agencies.

The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians who generally try to get possession of these things for purposes of black magic and for establishing a link between the intended victim and the mischievous agencies they evoke.

Mantras are supposed to implore the assistance of good spirits, friendly to man, to counteract the effects of black magic or demoniacal possession and drive away the evil elemental spirits; the recitation of these words must also be accompanied by appropriate ceremonies rendered effective by concentrated will; they are supposed, when the ritual is duly performed, to attract higher powers and induce them to grant the prayers of the person who uses them.

It is generally supposed that a strong terrestrial magnetic current flows from the north-pole towards the Equator bringing with it swarms of elementals (Nasus) who live and have their being in it.

The seclusion of women during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period; and so are the infernal incubi.

If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house and render them amenable to the same influence; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations. Our correspondent himself indicates the reason for the supposed pollution.

Magnetic emanations are constantly radiating from every human being. Their influence is present in the person's shadow, in his photo or picture as well as everything else with which his aura comes into contact. It is interesting in this connection to refer to the "Chhaya grahini" (Shadow-Catcher), mentioned in Ramayana which was able to arrest the aerial progress of Hanuman by seizing on his shadow on the surface of the Sea. It is a well-known fact that the figure of a person or his picture is a great help to a black magician who intends to affect him by his infernal art.

The remaining questions contained in the letter of our correspondent can be easily answered by the light of the interpretation put upon Devas, Drugs and Nasus in these explanatory notes.—Ed.

AUGUST AND SEPTEMBER, 1885

FACTS AND IDEATIONS

[The Theosophist, Vol. VI, No. 11 (71), August 1885, pp. 253-55;
No. 12 (72), September, 1885, pp. 289-90]

The current of public attraction runs towards psychic phenomena and is becoming in Europe stronger every year. Even German science and philosophy are beginning to feel interested: Professor Virchoff of Berlin—once the sternest opponent of the claims of mediumship and the personal enemy of Dr. Slade, is said to have fallen a victim to evidence, and is preparing to investigate psychic manifestations with scales and crucible. On the other hand the well known philosopher, E. von Hartmann has just published a new work, called *Der Spiritismus*.

The writer of these lines is not yet acquainted with the views held on spiritualism proper by that distinguished disciple of Schopenhauer; but the probability that he attributes most of its phenomena to “illusion,” is very great. The evening takes its character generally from the day that has preceded it; hence the Philosophy of the Unconscious should find itself reflected in *Der Spiritismus*. Phenomena will not be denied, but their objective and subjective, their physical and mental manifestations will be grouped together, and crammed within the narrow boundaries of that philosophy of negation that would see in our notions of matter the “mere illusions of our senses”—in each and every case.

However this may be, we would bring to the notice of those of our readers who are interested in the question, several new cases that have been mentioned in European papers; and which, having been thoroughly investigated and found as authentic as undeniable, have greatly puzzled some learned materialists, who refuse to account for them.

It is difficult to find a man or a woman who has lived and died without ever having experienced some feeling of presentiment, generated with no visible cause, yet justified after days, weeks, or perchance long years. The book of Futurity, which is said to have been wisely closed to every mortal eye, opens, nevertheless, its pages to many among the sons of earth; to so many, indeed, that an impartial observer may find it awkward now to regard such cases as simple exceptions to the rule. As Wilkie Collins so justly remarks—“among the workings of the hidden life within us, which we may experience but cannot explain, are there any more remarkable than those mysterious moral influences constantly exercised either for attraction or repulsion, by one human being over another? In the simplest, as in the most important affairs of life, how startling, how irresistible is their power!” And if no biologist or physiologist can as yet explain to us, in accordance with the canons of his science, why it is that we prophesy so often and so truly to ourselves “the approach of friend or enemy just before either has really appeared”;—or another daily and quite common occurrence even among the most sceptical—

—why we become convinced “so strangely and abruptly, at a first introduction, that we shall secretly love this person and loathe that, before experience has guided us with a single fact in relation to their characters.” If the causes of such frequent mental phenomena are left unexplained by our latter-day philosophers, how shall they account for the following facts, that are now being commented upon in all the St. Petersburg and Warsaw papers?

A poor seamstress living at St. Petersburg had, by perseverance and hard work, become a clever dressmaker. Finding her only baby troublesome and an impediment to her work, and unable to hire a nurse to take care of the little girl, she entrusted the child, for a small remuneration, to a friend who lived in the country. During the eighteen months of the child’s stay in the friend’s family, the poor mother visited her occasionally, and remained each time very well satisfied with the care her baby was receiving. She had meanwhile worked harder than ever, and during that period had succeeded in her business so well that she had already begun to contemplate the possibility of taking her child home once more.

About the end of April last, a few days after one of her country trips, which she had decided would be the last one, as she had now the means of hiring a nurse,—she was visited by two acquaintances. Happy in having found her little girl so rosy and healthy, she was sitting with her two friends at her afternoon tea, talking merrily with them about her intention of fetching the child home. A lady had dropped in, a rich and well known “patroness” with an order for a costume to be made without delay. These are the three witnesses—the wealthy aristocrat, and the two poor seamstresses—who, later on, vouch for the truth of the strange occurrence that took place in their presence.

The mother was at the window, with the rich material brought by the lady in her hands, measuring it and discussing with her customer the mysteries of its transformation into a Spring attire, when the door-bell was suddenly rung. Mrs. L—— (the name of the dress-maker) opened the door and let in a little old woman, modestly dressed in deep mourning, and very delicate in appearance.

All those present were struck with the livid pallor of her face and the great sweetness of her tone and manners. The newcomer was evidently a lady.

“Are you Mrs. L—?” she asked, addressing the dressmaker, and upon receiving an answer in the affirmative, added:—“I have brought you some work. Here is a piece of fine white muslin—You will kindly prepare out of it a little cap and a long gown for a dead child, a baby two years old, one of my grand-children.”

“Your order, of course, has to be executed immediately and I have other work to do, that cannot be put aside”— remarked the dress-maker sympathetically.

“Not at all” was the quick answer. “I shall not need it until this day fortnight, not one hour earlier. My little girl has been taken ill with measles to-day, and will not die before that time.”

Mrs. L—— could not help smiling in answer to the rather amused looks of her rich customer and her own female friends, at such a careful preparation in anticipation of a possible future event. But she said nothing and undertook to prepare the order for the day named.

Two days later she received a letter informing her that her own child had been taken ill with measles, and on the very morning of the visit of the mysterious old lady in black. The disease had become serious and the mother was summoned in all haste. Thirteen days later the child died, just a fortnight after the order received for the funeral clothes. But the little old woman never came to claim them for her grand-child. A month passed, and “the little cap and long gown” are there still as a living remembrance to the bereaved mother of her own loss and sorrow.

This weird event reminds one of the story told of the way in which Mozart’s “Requiem” came into existence—remarks the correspondent of *Swyret*, a Russian paper.

Another puzzling fact which attracted attention, owing to its principal hero having belonged to the highest nobility, is copied by all the principal papers of Germany and Russia.

A well known resident of Warsaw, the rich Count O— of B—, finding himself in the first stage of consumption, and when there was as yet no immediate danger to his life, called his friends and relatives into the house of his parents and declared to them that he was going to die on the following day at 12 o'clock precisely, notwithstanding the protests of those present. He coolly gave an order for a coffin to be made and brought into his room on that same night. After that, he sent for a priest, and paid him in advance for a certain number of masses and requiems; made his will, and ended by sending printed letters of invitation to his own funeral to a number of his friends and acquaintances. The black-bordered cards were addressed by himself, in his own hand-writing, and appointed the exact date and hour of the solemn ceremony for the transfer of the body from the house to the cathedral; as also the day of the burial. On the next day, as foretold, he dressed himself in a black evening suit, white tie, and gloves which he carefully buttoned, after which, placing himself in the coffin a few minutes before the clock struck twelve, he laid himself out in prescribed form, and expired at the appointed hour. The case appeared so strange to the authorities, that an autopsy was ordered: but no traces of poison or violent death by other means were found.

Was this prevision, or a consequence of a fixed idea; of an imagination so strongly overexcited, that death had to become subservient to the thought? Who can say?

The first symptom of approaching death—Wakley tells us—“is, with some, the strong presentiment that they are about to die.”

Then, the author mentions Ozanam, the mathematician, who, while in apparent good health, rejected pupils, “from the feeling that he was on the eve of resting from his labours.” He expired very soon after of an apoplectic stroke.

Mozart wrote his “Requiem” mentioned above under the firm belief that this chef-d’oeuvre of his genius, was written for himself; that it would be heard for the first time over his own remains.

When death was fast approaching he called for the partiture and addressing those present, musingly asked: "Did I not tell you truly that it was for myself that I composed this death chant!" The order for the latter was given to him as is well known in a strange vision or dream, and Wakley thinks that John Hunter has solved the mystery of such presentiments in one sentence—"if mystery it can be called" he adds sceptically. "We sometimes"—says the great physiologist, "feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the brain."

To this Wakley also adds that certain circumstances when health is failing, are often accepted as omens. He says, "The order for the 'Requiem' with Mozart, the dreams with Fletcher, turned the current of their thoughts to the grave." But forthwith the learned sceptic contradicts his own theory by narrating the case of Wolsey, reminding us somewhat of the one just mentioned that happened at Warsaw. The probability of near dissolution, can certainly turn "the current of the thought" to an intimate assurance of death; when, however, that assurance makes us foresee and point out the exact hour, to the minute, of our death, there must be something besides the "natural current of thought," to help and guide our intuition so unerringly. In Wakley's own words, "The case of Wolsey was singular." The morning before he died he asked Cavendish the hour and was answered, "Past eight." "Eight!"—said Wolsey—"that cannot be;—eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master." The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from life.

While rejecting the theory of Cavendish that Wolsey had received a revelation, Wakley suspects "from the way in which the fact had taken possession of his mind—that he (Wolsey) relied on astrological prediction, which had the credit of a revelation in his own esteem."

Astrology, notwithstanding the scorn of the nineteenth century, is not always a vain pretense. Astronomy and astrology are twin-sisters, that were equally respected and studied in antiquity.

It is but yesterday that the dogmatic arrogance of Western astronomers reduced the elder sister to the position of the Cinderella in the household of Science: modern astronomy profits by the works of ancient astrology and kicks it out of sight. “The contemplation of celestial things will make man both speak and think more sublimely and magnificently when he descends to human affairs”—says Cicero. The West will yet return to astrology and thus vindicate the intuition of the East, where it has been always cultivated.

“The body being only the covering of the soul, at its dissolution, we shall discover all the secrets of nature and darkness shall be dispelled.” Such is the “ideation” of the sage Seneca.

MAN is composed of two bodies, the internal and the external; the inner one being moreover, double, i.e., having, in its turn, a semi-physical outer shell which serves as the astral being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the “double” —or that covering of the astral form that alone survives— is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter. Thus, this preliminary process of purification may be justly called “the dissolution of the inner man,” and it begins much earlier than the agony or even the final disease of the physical man. Let us admit so much and then ask: why should we require, in such a case, in order to account for the insight some persons have of the hour of their death,—to explain the phenomenon by “revelation” from without, supernaturalism, or the still more unsatisfactory hypothesis of a purely physiological character as given by Hunter and Wakley, and that explain to us moreover nothing at all?

During and after the dissolution of the “double,”* the darkness of our human ignorance beginning to be dispelled, there are many things we can see. Among these, things hidden in futurity, the nearest events of which, overshadowing the purified “soul,” have become to her as the present. The “former-self” is making room for the actual-self, the latter to be transformed in its turn, after the final dissolution of both the “double” and the physical body into the “Eternal Ego.” Thus the “actual-self” may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying “double,” the latter surviving us during a very short period, if at all,† and through the newly acquired powers of the purified “soul” (the higher tetraktis or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane. Through our “soul” it is then that we see, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental vision, and becoming with every hour plainer to our inner eye.

* That such dissolution has to precede that of the physical body, is proved to us by several things. One of these is the well ascertained fact (to those, of course, who believe in such facts) that the astral doubles of living men—of sorcerers for instance—fear steel, and may be wounded by sword or fire; their wounds, moreover, reacting upon and leaving marks and scars upon the physical shells—whereas the astral bodies of even the “Elementary apparitions”—cannot be hurt.—Ed.

† When the “double” of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the “soul” suffers, and in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth, upon the living—says the MSS. of the Copt Terentius. The cases of accidental deaths and suicides are fairly described in Mr. A. P. Sinnett’s “Fragments of Occult Truth” by a Lay Chela (See The Theosophist). Suicides fare the worst.—Ed.

[This text can also be found in Chapter vi of Esoteric Buddhism, by A. P. Sinnett.—Comp.]

Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grandsire, as to the youth who is passing away? The nearer some approach death, the brighter becomes their long lost memory and the more correct the previsions. The unfoldment of the inner faculties increases as life-blood becomes more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sunshine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

Another subject has interested the mystically inclined of the capital of the Russian Empire; namely, a lecture given, March 27th, at the "Pedagogical Museum," by Prof. N. Wagner, the eminent naturalist and no less eminent spiritualist. Whatever the views of that great man of science about the powers that may be behind the so-called mediumistic manifestations, the professor has evidently assimilated the Vedantic and even the Adwaita theories about "Life and Death"—the subject of his lecture.

The vexed question about Life and Death, said the lecturer, preoccupied many other philosophers besides Hamlet. Eminent naturalists, physicians and thinkers have vainly endeavoured to solve the great mystery. Various men of science have given us various definitions of life. Bichat, for instance, defines life as a faculty to withstand natural laws, while another scientist says that life represents a series of modifications and is a faculty in living beings to oppose and resist the destructive powers of nature. Cuvier, the famous physiologist, finds that life is the faculty in creatures of constant change, preserving meanwhile certain particles, and ridding themselves on the other hand of those elements which prove to them useless and would be injurious if left. Kemper tells us that life is only a constant modification of substances.

According to Herbert Spencer, “life is a co-ordination of action” and “an adaptation of the interior processes to external conditions.”

All of the above definitions are found incorrect by Professor Wagner, as well they may be. They sketch only the external side of life without touching its essence. The universal manifestation of life, said the lecturer, rises progressively in all its phenomena from the simplest forms toward the most complex. “What then may be the causes, what are the forces,” he asks, “that govern life and modify it? It is from this standpoint that we shall examine the life-phenomenon. Life is a chemical manifestation, we are told by the majority of our physiologists. Chemism is the prominent feature in vegetable and animal organisms.”

Kant has defined life as the motion of composition and decomposition, in which chemical action plays the most prominent part.

Schelling declared that “life is an aspiration toward individuality; it is the synthesis, harmonizing those processes that are accomplished in the organism.” Then how can we believe, enquires the lecturer, “that this individuality disappears with our death? The soil of the province of Champagne consists of microscopical shells, the whole city of Paris is built on a soil that is the remaining relic of organic life. In nature, that which was is ever preparing that which will be. Life is an ENERGY [the ONE LIFE of Esoteric Philosophy?—Ed.]. All individual energies have, sooner or later, to merge into, and become one with, the UNIVERSAL ENERGY.

Thus saith the lecturer. It is, as Longfellow has it:—

“Ah, the souls of those that die
Are but sunbeams lifted higher.”*

* [In Christus: A Mystery. Part II: “The Golden Legend.”]

The spiritual SUN within which they merge finally, not to disappear but to return to earth as other sunbeams, is no “Land” from whence visitors can appear to us in their individuality. A little heat left behind is not the sunbeam, but the remnant of its chemical action, as the photograph is not the person it represents but his reflection. But:—

“Spirits they say,
Flit round invisible, as thick as motes
Dance in the sunbeam. If that spell,
Or necromancer’s sigil can compel them
They shall hold council with men . . .”

If for “necromancer” we write “medium,” the lines quoted will represent the hidden spirit and object of the learned lecturer who, nevertheless, winds up his lecture by a remark that no Vedantin would disavow. Prof. Wagner is a well known orthodox spiritualist. How then can he, who shows on undeniable and scientific grounds that all the “individual energies,” i.e., “souls,” merge into, and finally become one with “universal energy” (the PARABRAHM of the Vedanta) or the universal soul; how can he harmonize this belief with that in the “spirits” of spiritualism? It is a strange contradiction. For our spirit is either the “sunbeam” of Longfellow’s poetical metaphor, or it is only “dancing in the sunbeam” agreeably to James Duff’s imagery. It cannot be both.

Life and death are as much of a mystery to the man of science, as they are to the spiritualist and the profane unbeliever. The less they talk of it, in the present chaotic state of knowledge with reference to that great riddle, the better for the truth. Modern science and spiritualism are two opposite poles. One denies point-blank everything outside chemical action and matter, the other by its own fanciful arrangement sets both at nought; and thus the middle ground of sound philosophy and logic is abandoned. Science will not hear of the metaphysics of the spiritualists, and the latter will not admit the theory of even that transcendental chemical action that the Theosophists show as playing a more important part in the likenesses of their dead—that so bewilder people—than the spiritual “energy” of disembodied friends.

However, that is as moot question that we shall leave the combatants who are directly interested to settle among themselves. Both claim to be guided by the logic of facts, and both claim for their respective opinions the name of “philosophy,” and so far—both are right and both are wrong. The method of materialistic exact science is that philosophy that—

“. . . Will clip an angel’s wings,
Conquer all mysteries by rule and line;
Empty the haunted air and gnomed mine—
Unweave a rainbow . . .”

The “philosophy” of the spiritualists consists in rejecting every other philosophy save their own. They will prove a formidable foe to the former however. The men of science call spiritualism a “mischievous superstition” as Pliny and the men of his day called rising Christianity “a most pernicious sect.” They and the leaders of Spiritualism have a mutual right to complain of each other; for as Fielding has it, “if superstition renders a man a fool,—scepticism makes him MAD.” Neither of the two enemies, however, knows anything of the mysteries of life and death; though both behave as if each of them had become the sole confidants of Nature, in whose ear the weird Sphinx had whispered the word of her great riddle. The Materialist scorns death, he fears him not, he says, for in his sight there is no “hereafter.” The Spiritualist welcomes “the Angel with the amaranthine wreath,” singing “Oh Death, where is thy sting?” etc. And yet, ten to one, the majority on both sides prefer life to that change which, according to their respective views, disintegrates the one into chemical molecules, and transforms the other into a dematerialized Angel!

Which of them is right and which wrong, time alone—that great Revealer of hidden truths—will decide. To the writer, who rejects the speculations of both, keeping on the safe side of the middle path, Death, before whose majestic stillness and tranquillity so many shudder with fear—has no terrors; perhaps, because he does not endow it with any more mystery than needed.

Death is “the old, old fashion” that crept to the little Paul Dombey’s rescue; and life, but the swift river that bears us all to that Ocean of rest . . . “Put me quietly in the earth, place a sun-dial over my grave, and let me be forgotten,” prays John Howard, who found, perhaps, as we do, that people make too much fuss over death and too little over the birth of every new candidate for it. Life is at best a play, often a drama, but far more frequently partaking of the element of a low comedy. It “is a phenomenon” after which the curtain is dropped, the lights extinguished, and the hero tired out, drops into his bed with a feeling of delicious relief. As Shakespeare expresses it—

“Life’s but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing . . .”^{*}
BETA.

^{*} [Macbeth, Act V, sc. 5, l. 24-28.]

A BEWITCHED LIFE

(As narrated by a Quill-Pen)

[The Theosophist, Vol. VI, No. 11(71), August, 1885, pp. 265-68, and No. 12(72), September, 1885, pp. 281-85. Also Lucifer, Vol. IX, No. 52, December, 1891, pp. 269-81; No. 53, January, 1892, pp. 358-68; No. 54, February, 1892, pp. 449-62]

[This story is one of H. P. B.'s occult stories which became known as her "Nightmare Tales." As far as can be ascertained, she wrote seven of them:

1. "An Unsolved Mystery," Spiritual Scientist, Boston, Vol. III, Nov. 25, 1875. It was unsigned.

2. "A Story of the Mystical," The Sun, New York, December 26, 1875. It was signed Hadji Mora.

3. "The Luminous Circle," The Sun, New York, January 2, 1876, signed Hadji Mora.

4. "The Cave of the Echoes," The Banner of Light, Boston, March 30, 1878, signed H. P. Blavatsky.

5. "The Ensouled Violin," The Theosophist, Vol. I, January, 1880, signed Hillarion Smerdis, F.T.S., Cyprus, October 1, 1879.

6. "A Bewitched Life," published as stated under the above heading. Signed H. P. B.

7. "From the Polar Lands," appeared, as far as is known, for the first time in the collection known as Nightmare Tales.

No. 1 does not seem to have ever been re-edited or in any other way re-done by H. P. B. No. 2 was reprinted with but minor changes in The Theosophist, Vol. IV, January 1883, its title was altered to: "Can the Double Murder?" and an Introductory Note was added to it. No. 3 was edited and slightly altered by H. P. B., but was not republished until the appearance of Nightmare Tales, after her passing, its title being altered to "The Luminous Shield." No. 4 was revised and enlarged by H. P. B. at some later date, and re-published in The Theosophist, Vol. IV, April, 1883, with the exception of a rather important explanation which was made to follow this story as originally published. At a still later date, the same story, entitled this time "Peshchera Ozerkov" (Cave of the Ozerky), appeared in Russian in the weekly called Rebus (St. Petersburg), being published in three consecutive installments in the issues of Jan. 5th, 12th, and 19th, 1886. It is probable that this was H. P. B.'s own Russian translation of her English story. Its introductory part was greatly altered, while the main portion of the text followed on the whole the English original.

It was signed by her well-known Russian pseudonym of Radda-Bai. No. 5 was almost completely re-written and greatly enlarged by H. P. B. at a later date. It was published in this new version after her passing, namely in *Lucifer*, Vol. X March and April, 1892. No. 6, which follows this introductory explanation, was also considerably enlarged at one time or another, as compared with its original version, and was re-published posthumously also. No. 7 may well have been written by H. P. B. not long before her death, as no earlier date or place of publication is known.

The revised versions of Nos. 3, 4, 5, 6, and the story called “From the Polar Lands”, were published after H. P. B.’s passing in a collection known as the *Nightmare Tales* (London, New York and Madras, 1892); it was printed on the H. P. B. Press in London, with an appropriate frontispiece and title-page drawing by one of H. P. B.’s personal pupils, the well-known painter Reginald M. Machell, depicting, among other things, wild witches riding the sky, holding on to a mare’s tail.

Nos. 1, 2 and 5 at least, and possibly all of these stories, were written by H. P. B. in collaboration with the Cyprian Adept known as Hilarion. It is he that Master K. H. meant when, in a letter to Miss Francesca Arundale, he wrote of “the adept who writes stories with H. P. B.” (Vide C. Jinarâjadâsa, *Letters from the Masters of the Wisdom*. First Series. 4th Edition, 1948, p. 57; Mary K. Neff, *The “Brothers” of Madame Blavatsky*, pp. 53-55; *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 152; and the respective volumes of the present Series where these various stories appear in their chronological sequence, according to the earliest date of publication.)

The following text represents the longer version of “A Bewitched Life,” as published in *Lucifer*. Disregarding most of the minor differences of wording, we have indicated by square brackets within the text those chief passages which have been added in *Lucifer* to the original version in *The Theosophist*.—Compiler.]

It was a dark chilly night in September, 1884. A heavy gloom had descended over the streets of [A * * *, a small town on the Rhine,]* and was hanging like a black funeral-pall over the dull factory burgh. The greater number of its inhabitants, wearied by their long day’s work, had hours before retired to stretch their tired limbs and lay their aching heads upon their pillows.

* [The original version mentions at this place the German town of Elberfeld.—Comp.]

All was quiet in the large house; all was quiet in the deserted streets.

I too was lying in my bed; alas, not one of rest, but of pain and sickness, to which I had been confined for some days. So still was everything in the house, that, as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of the blood, as it rushed through my aching body, producing that monotonous singing so familiar to one who lends a watchful ear to silence. I had listened to it until, in my nervous imagination, it had grown into the sound of a distant cataract, the fall of mighty waters when, suddenly changing its character, the ever-growing “singing” merged into other and far more welcome sounds. It was the low, and at first scarce audible, whisper of [a human voice. It approached, and gradually strengthening seemed to speak in my very ear. Thus sounds a voice speaking across a blue quiescent lake, in one of those wondrously acoustic gorges of the snow-capped mountains, where the air is so pure that a word pronounced half a mile off seems almost at the elbow. Yes; it was the voice of one whom to know is to reverence; of one, to me, owing to many mystic associations, most dear and holy;] a voice familiar for long years and ever welcome; doubly so in hours of mental or physical suffering, for it always brings with it a ray of hope and consolation.

“Courage,” it whispered in gentle, mellow tones. “Think of the days [passed by you in sweet associations; of the great lessons received of Nature’s truths; of the many errors of men concerning these truths,] and try to add to them the experience of a night in this city. Let the narrative of a strange life, that will interest you, help to shorten the hours of suffering. . . Give your attention. Look yonder before you!”

“Yonder” meant the clear, large windows of an empty house on the other side of the narrow street of the German town. They faced my own in almost a straight line across the street, and my bed faced the windows of my sleeping room. Obedient to the suggestion, I directed my gaze toward them, and what I saw made me for the time being forget the agony of the pain that racked my swollen arm and rheumatical body.

Over the windows was creeping a mist; a dense, heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa slowly uncoiling its body. Gradually it disappeared, to leave a lustrous light, soft-and silvery, as though the window-panes behind reflected a thousand moonbeams, a tropical star-lit sky,—first from outside, then from within the empty rooms. Next I saw the mist elongating itself and throwing, as it were, a fairy bridge across the street from the bewitched windows to my own balcony, nay, to my very own bed. As I continued gazing, the wall and windows and the opposite house itself, suddenly vanished. The space occupied by the empty rooms had changed into the interior of another smaller room, in what I knew to be a Swiss *châlet*—into a study, whose old, dark walls were covered from floor to ceiling with book shelves on which were many antiquated folios, [as well as works of a more recent date.] In the centre stood a large old-fashioned table, littered over with manuscripts and writing materials. Before it, quill-pen in hand, sat an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale, yellow and emaciated, that the light of the solitary little student’s lamp was reflected in two shining spots on his high cheek-bones as though they were carved out of ivory.

As I tried to get a better view of him by slowly raising myself upon my pillows, the whole vision, *châlet* and study, desk, books and scribe, seemed to flicker and move. Once set in motion, they approached nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street, they floated through the closed windows into my room and finally seemed to settle beside my bed.

“Listen to what he thinks and is going to write,”—said in soothing tones the same familiar, far off, and yet near voice. “Thus you will hear a narrative, the telling of which may help to shorten the long sleepless hours, and even make you forget for a while your pain. . . Try!”—[it added, using the well-known Rosicrucian and Kabalistic formula.]

I tried, doing as I was bid. I centered all my attention on the solitary laborious figure that I saw before me, but which did not see me. At first, the noise of the quill-pen with which the old man was writing, suggested to my mind nothing more than a low whispered murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought the figure before me bending over its manuscript, was reading its tale aloud instead of writing it. But I soon found out my error. For casting my gaze at the old scribe's face, I saw at a glance that his lips were compressed and motionless, and the voice too thin and shrill to be his voice. Stranger still, at every word traced by the feeble, aged hand, I noticed a light flashing from under his pen, a bright coloured spark that became instantaneously a sound, or—what is the same thing—it seemed to do so to my inner perceptions. It was indeed the small voice of the quill that I heard, though scribe and pen were at the time, perchance, hundreds of miles away from Germany. Such things will happen occasionally, especially at night, beneath whose starry shade, as Byron tells us, we

“ . . . learn the language of another world. . . . ”

However it may be, the words uttered by the quill remained in my memory for days after. Nor had I any great difficulty in retaining them, for when I sat down to record the story, I found it, as usual, indelibly impressed on the astral tablets before my inner eye.

Thus, I had but to copy it and so give it as I received it. I failed to learn the name of the unknown nocturnal writer. Nevertheless, though the reader may prefer to regard the whole story as one made up for the occasion, a dream perhaps, still its incidents will, I hope, prove none the less interesting.

I

[THE STRANGER'S STORY.]

My birth-place is a small mountain hamlet, a cluster of Swiss cottages, hidden deep in a sunny nook, between two tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I returned—crippled mentally and physically—to die, [if death would only have me.] The pure, invigorating air of my birth-place decided otherwise. I am still alive; perhaps for the purpose of giving evidence to facts I have kept profoundly secret from all—a tale of horror I would rather hide than reveal. The reason for this unwillingness on my part is due to my early education, and to subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as providential; I, however, believe in no Providence, and yet am unable to attribute them to mere chance. I connect them as the ceaseless evolution of effects, engendered by certain direct causes, with one primary and fundamental cause, from which ensued all that followed. A feeble old man am I now, [yet physical weakness has in no way impaired my mental faculties. I remember the smallest details of that terrible cause, which engendered such fatal results.] It is these which furnish me with an additional proof of the actual existence of one whom I fain would regard—oh, that I could do so!—as a creature born of my fancy, the evanescent production of a feverish, horrid dream! [Oh that terrible, mild and all-forgiving, that saintly and respected Being!] It was that paragon of all the virtues who embittered my whole existence. It is he, who, pushing me violently out of the monotonous but secure groove of daily life, was the first to force upon me the certitude of a life hereafter, thus adding an additional horror to one already great enough.

With a view to a clearer comprehension of the situation, I must interrupt these recollections with a few words about myself. [Oh how, if I could, would I obliterate that hated Self!]

Born in Switzerland, of French parents, who centered the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and d'Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist.

I could never have even pictured to myself any beings—least of all a Being—above or even outside visible nature, as distinguished from her. Hence I regarded everything that could not be brought under the strictest analysis of the physical senses as a mere chimera. A soul, I argued, even supposing man has one, must be material. According to Origen's definition, incorporeus*—the epithet he gave to his God—signifies a substance only more subtle than that of physical bodies, of which, at best, we can form no definite idea. How then can that, of which our senses cannot enable us to obtain any clear knowledge, how can that make itself visible or produce any tangible manifestations?

Accordingly, I received the tales of nascent Spiritualism with a feeling of utter contempt, and regarded the overtures made by certain priests with derision, often akin to anger. And indeed the latter feeling has never entirely abandoned me.

Pascal, in the eighth Act of his Thoughts, confesses to a most complete incertitude upon the existence of God. Throughout my life, I too professed a complete certitude as to the non-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us:—" I have examined if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude." Nor have I found to this day anything that might unsettle me in precisely similar and even stronger feelings. I have never believed, nor shall I ever believe, in a Supreme Being. But at the potentialities of man, proclaimed far and wide in the East, powers so developed in some persons as to make them virtually gods, at them I laugh no more. My whole broken life is a protest against such negation. [I believe in such phenomena, and—I curse them, whenever they come, and by whatsoever means generated.]

* ἀσώματος

On the death of my parents, owing to an unfortunate lawsuit, I lost the greater part of my fortune, and resolved—for the sake of those I loved best, rather than for my own—to make another for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan as its junior partner.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel and transact business in many localities, which, in those days especially, were not easily accessible to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system I thought worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist monasteries of Kioto. I have examined in turn Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino-Yassero, Kie-Missoo, Higadzi-Hong-Vonsi, and many other famous temples.*

Several years passed away, and during that whole period I was not cured of my scepticism, nor did I ever plate having my opinions on this subject altered.

* [The spelling of these Japanese names is somewhat peculiar. One or two of them are not easy to identify. Daibutsu is the great image of the Buddha at Nara, Japan. "Tzeonene" with its two other variants in the text is most probably Chion In, the Headquarters of the Jyodo sect. The third name is likely to be Inari No Yashiro, a Shinto temple, Inari being the god of the harvest. The fourth is definitely Kiyomizu, a famous Buddhist temple in Kyoto, Japan. The last name in the text corresponds to Higashi Hongwanji, a temple of the Shin sect located at Kyoto.

A few other names and terms used by H. P. B. later in this story might as well be mentioned here. Monks of the temple of Chion In ("Tzeonene") belong to the sect of Jyodo; it is therefore possible that "Dzeno-doo" stands for Jyodo. Yamabushi is a mountain priest, an itinerant priest, a hermit, a strolling monk. The spiritual teachers of the Shinto are usually called Kannushi; they are the guardians of a shrine.

In the third sub-division of the story, the Lord "Ten-Dzio-Dai-Dzio" is most likely Tenjo Daijin, although not definitely so. —Compiler.]

I derided the pretensions of the Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhist, teaching us to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

[On a day for ever memorable to me—a fatal day]—I made the acquaintance of a venerable and learned bonze, a Japanese priest, named Temoorá Hideyeri. I met him at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. [Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.]

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, [even when they were, to say the least, of equivocal propriety,] and generally limited his replies to the “wait and see” kind of protest. [Nor could he be brought to seriously believe in the sincerity of my denial of the existence of any god or gods. The full meaning of the terms “atheism” and “scepticism” was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of gods and spirits, djins and demons. “Man is a spiritual being,” he insisted, “who returns to earth more than once, and is rewarded or punished in the between times.” The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than “a stalking machine, a speaking head without a soul in it,” whose “thoughts are all bound by the laws of motion.”

“For,” he argued, “if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be a foolishness indeed.”

Thus the whole of my hyper-metaphysical friend’s ontology rested on the shaky superstructure of metempsychosis, of a fancied “just” Law of Retribution, and other such equally absurd dreams.

“We cannot,” said he paradoxically one day, “hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality. . . Nay, laugh not, friend of no faith,” he meekly pleaded, “but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone.”

“What can you mean by life in Spirit?”—I enquired

“Life on a spiritual plane; that which the Buddhists call Tushita Devaloka (Paradise). Man can create such a blissful existence for himself between two births, by the gradual transference onto that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain.” . . .

“How absurd! And how can man do this?”

“Contemplation and a strong desire to assimilate the blessed gods, will enable him to do so.”

“And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?”—was my mocking question.

“He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best—immediate rebirth; at worst—the state of avitchi, a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach Spirit.”

“How so? Even when disbelieving in it?”—I rejoined.

“Even so! One may disbelieve and yet harbour in one’s nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose.”

“You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?”

“There is none; still I am willing. Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the ‘spiritual plane’ of which I am speaking. Some one takes you by the hand and leads you towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connection between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh.”

“What do you mean? And what has my after-death consciousness—if such a thing exists to do with the temple?”

“It has everything to do with it,” solemnly rejoined the old man. “There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of Mâyâ.”

Amused at the idea of living outside one’s body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable man willingly consented.]

Temoorâ Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzenodoo, and are considered as the most learned among the many erudite fraternities.

They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. [No wonder then, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.

No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for spirituality in another world—as for gymnastics. Carrying on the analogy between the temple and the “spiritual plane” he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to “contemplation.” Thus he knew (?!) that after he had laid aside his mortal casket, “a mere illusion,” he explained—he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had, or ought to have had—only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the labourer would prove proportionate.

“But suppose the labourer, as in the example you have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?”

“Then,” he answered, “you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter records and repeats but the impressions and feelings we have had in our spiritual experiences and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harbouring in your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door, in a fit of bad temper.”

“How then could it be repeated?”—I insisted, highly amused. “What do you suppose I would be doing before incarnating again?”

“In that case,” he said, speaking slowly and weighing every word—“in that case, you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however short, would seem to you an eternity.”

This kind of after-death occupation appeared to me, at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

“Pray excuse my laughter,” I apologized. “But really, now, you cannot seriously mean to tell me that the ‘spiritual state’ you advocate and so firmly believe in, consists only in aping certain things we do in life?”

“Nay, nay; not aping, but only intensifying their repetition; filling the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of Soul-Vision, not a very intelligible one. It is myself who am to be blamed. . . . What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected—save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths.” And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learnt since, how little would I have laughed, and how much more would I have learned!]

But as the matter stood, the more personal affection and respect I felt for him, the less could I become reconciled to his wild ideas about an after-life, and especially as to the acquisition by some men of supernatural powers.

I felt particularly disgusted with his reverence for the Yamabooshi, the allies of every Buddhist sect in the land. Their claims to the “miraculous” were simply odious to my notions. To hear every Jap I knew at Kioto, even to my own partner, the shrewdest of all the business men I had come across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands, and affirmations of their possessing “great” and “wonderful” gifts, was more than I was prepared to patiently tolerate in those days. And who were they, after all, these great magicians with their ridiculous pretensions to super-mundane knowledge; these “holy beggars” who, as I then thought, purposely dwell in the recesses of unfrequented mountains and on unapproachable craggy steeps so as the better to afford no chance to curious intruders of finding them out and watching them in their own dens? Simply, impudent fortune-tellers, Japanese gypsies who sell charms and talismans, and no better. In answer to those who sought to assure me that though the Yamabooshi lead a mysterious life, admitting none of the profane to their secrets, they still do accept pupils, however difficult it is for one to become their disciple, and that thus they have living witnesses to the great purity and sanctity of their lives, in answer to such affirmations I opposed the strongest negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category of fools, when not knaves, and I went so far as to include in this number the Shintos [Now Shintoism or Sin-Syu, “faith in the gods, and in the way to the gods,” that is, belief in the communication between these creatures and men, is a kind of worship of nature-spirits, of which nothing can be more miserably absurd. And by placing the Shintos among the fools and knaves of other sects, I gained many enemies.] For the Shinto Kanusi (spiritual teachers) are looked upon as the highest in the upper classes of society, [the Mikado himself being at the head of their hierarchy] and the members of the sect belonging to the most cultured and educated men in Japan. form

These Kanusi of the Shinto no caste or class apart, nor do they pass any ordination—at any rate none known to outsiders. And as they claim publicly no special privilege or powers, even their dress being in no wise different from that of the laity, but are simply in the world's opinion professors and students of occult and spiritual sciences, I very often came in contact with them without in the least suspecting that I was in the presence of such personages.

II

[THE MYSTERIOUS VISITOR.]

Years passed; and as time went by, my ineradicable scepticism grew stronger and waxed fiercer every day. I have already mentioned an elder and much-beloved sister, my only surviving relative. She had married and had lately gone to live at Nuremberg. I regarded her with feelings more filial than fraternal, and her children were as dear to me as might have been my own. [At the time of the great catastrophe that in the course of a few days had made my father lose his large fortune, and my mother break her heart; she it was, that sweet big sister of mine, who had made herself of her own accord the guardian angel of our ruined family. Out of her great love for me, her younger brother, for whom she attempted to replace the professors that could no longer be afforded, she had renounced her own happiness. She sacrificed herself and the man she loved, by indefinitely postponing their marriage in order to help our father and chiefly myself by her undivided devotion. And, oh, how I loved and revered her, time but strengthening this earliest family affection! They who maintain that no atheist, as such, can be a true friend, an affectionate relative, or a loyal subject, utter—whether consciously or unconsciously—the greatest calumny and lie. To say that a materialist grows hard-hearted as he grows older, that he cannot love as a believer does, is simply the greatest fallacy.

There may be such exceptional cases, it is true, but these are found only occasionally in men who are even more selfish than they are sceptical, or vulgarly worldly.

But when a man who is kindly disposed in his nature, for no selfish motives but because of reason and love of truth, becomes what is called atheistical, he is only strengthened in his family affections, and in his sympathies with his fellow men. All his emotions, all the ardent aspirations toward the unseen and unreachable, all the love which he would otherwise have uselessly bestowed on a suppositional heaven and its god, become now centred with tenfold force upon his loved ones and mankind. Indeed, the atheist's heart alone—

“ can know,
What secret tides of still enjoyment flow
When brothers love. . . . ”

It was such holy fraternal love that led me also to sacrifice my comfort and personal welfare to secure her happiness, the felicity of her who had been more than a mother to me. I was a mere youth when I left home for Hamburg. There, working with all the desperate earnestness of a man who has but one noble object in view—to relieve suffering, and help those whom he loves—I very soon secured the confidence of my employers, who raised me in consequence to the high post of trust I always enjoyed. My first real pleasure and reward in life was to see my sister married to the man she had sacrificed for my sake, and to help them in their struggle for existence. So purifying and unselfish was this affection of mine for her that, when it came to be shared among her children, instead of losing in intensity by such division, it seemed to only grow the stronger. Born with the potentiality of the warmest family affection in me, the devotion for my sister was so great, that the thought of burning that sacred fire of love before any idol, save that of herself and family, never entered my head. This was the only church I recognized, the only church wherein I worshipped at the altar of holy family affection.] In fact this large family of eleven persons, including her husband, was the only tie that attached me to Europe. Twice, during a period of nine years, had I crossed the ocean with the sole object of seeing and pressing these dear ones to my heart.

I had no other business in the West; and having performed this pleasant duty, I returned each time to Japan to work and toil for them. For their sake I remained a bachelor, that the wealth I might acquire should go undivided to them alone.

We had always corresponded as regularly as the long transit of the then very irregular service of the mail-boats would permit. When suddenly there came a break in my letters from home. For nearly a year I received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; and my efforts to account for so unusual a silence were fruitless.

“Friend,” said to me one day Tamoorá Hideyeri, my only confidant, “Friend, consult a holy Yamabooshi and you will feel at rest.”

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without a word of news, I felt a despair which daily increased in depth and fixity. This finally degenerated into an irrepressible craving, a morbid desire to learn—the worst, as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before a complete master of myself,—I now became an abject slave of fear. A fatalist of the school of d’Holbach, I, who had always regarded belief in the system of necessity as being the only promoter of philosophical happiness, and as having the most advantageous influence over human weaknesses, I felt a craving for something akin to fortune-telling! I had gone so far as to forget the first principle of my doctrine—the only one calculated to calm our sorrows, to inspire us with a useful submission, namely a rational resignation to the decrees of blind destiny, with which foolish sensibility causes us so often to be overwhelmed—the doctrine that all is necessary. Yes; forgetting this, I was drawn into a shameful superstitious longing, a stupid disgraceful desire to learn—if not futurity, at any rate that which was taking place at the other side of the globe.

My conduct seemed utterly modified, my temperament and aspirations wholly changed; and like a weak nervous girl, I caught myself straining my mind to the very verge of lunacy in an attempt to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of this long, inexplicable silence!

One evening, at sunset, my old friend, the venerable bonze Tamoorā, appeared on the verandah of my low wooden house. I had not visited him for many days, and he had come to know how I was. I took the opportunity to once more sneer at one, whom, in reality, I regarded with most affectionate respect. With equivocal taste—for which I repented almost before the words had been pronounced—I enquired of him why he had taken the trouble to walk all that distance when he might have learned anything he liked about me by simply interrogating a Yamabooshi? He seemed a little hurt, at first: but after keenly scrutinizing my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

From that instant, an insane desire possessed me to challenge him to prove his assertions. I defied—I said to him—any and every one of his alleged magicians to tell me the name of the person I was thinking of, and what he was doing at that moment. He quietly answered that my desire could be easily satisfied. There was a Yamabooshi two doors from me, visiting a sick Shinto. He would fetch him,—if I only said the word.

I said it and from the moment of its utterance my doom was sealed.

How shall I find words to describe the scene that followed! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated, was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one who knows his moral superiority, and therefore scorns to notice the mistakes of those who fail to recognize it.

To the somewhat irreverent and mocking questions, which I put to him one after another, with feverish eagerness, he made no reply; but gazed on me in silence as a physician would look at a delirious patient. From the moment he fixed his eyes on mine, I felt—or shall I say, saw—as though it were a sharp ray of light, a thin silvery thread, shoot out from the intensely black and narrow eyes so deeply sunk in the yellow old face. It seemed to penetrate into my brain and heart like an arrow, and set to work to dig out therefrom every thought and feeling. Yes; I both saw and felt it, and very soon the double sensation became intolerable.

To break the spell I defied him to tell me what he had found in my thoughts. Calmly came the correct answer—Extreme anxiety for a female relative, her husband and children who were inhabiting a house, the correct description of which he gave as though he knew it as well as myself. I turned a suspicious eye upon my friend, the bonze, to whose indiscretions, I thought, I was indebted for the quick reply. Remembering however that Tamoora could know nothing of the appearance of my sister's house, that the Japanese are proverbially truthful and, as friends, faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine. The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamabooshi to tell him the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means; and that was to make the foreigner (myself) see with his own eyes and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamabooshi, a stranger to him, in the required state?

I had heard in Europe of mesmerised somnambules and pretenders to clairvoyance, and having no faith in them, I had, therefore, nothing against the process itself. Even in the midst of my never-ceasing mental agony, I could not help smiling at the ridiculous nature of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

III

[PSYCHIC MAGIC.]

The old Yamabooshi lost no time. He looked at the setting sun, and finding, probably, the Lord Ten-Dzio-Dai-Dzio (the Spirit who darts his Rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a small lacquered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the Naiden character—a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had not only heard before of these mirrors, which are frequently used in the temples, but I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the Daij-Dzin, the great spirits who notify the enquiring devotees of their fate. I first imagined that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

[No sooner had I, not without a last pang of mental squeamishness, produced by a deep sense of my own absurd position, touched the mirror, than I suddenly felt a strange sensation in the arm of the hand that held it. For a brief moment I forgot to “sit in the seat of the scorner” and failed to look at the matter from a ludicrous point of view. Was it fear that suddenly clutched my brain, for an instant paralyzing its activity—

“ that fear

When the heart longs to know, what it is death to hear”?

No; for I still had consciousness enough left to go on-persuading myself that nothing would come out of an experiment, in the nature of which no sane man could ever believe. What was it then, that crept across my brain like a living thing of ice, producing therein a sensation of horror, and then clutched at my heart as if a deadly serpent had fastened its fangs into it? With a convulsive jerk of the hand I dropped the I blush to write the adjective—"magic" mirror, and could not force myself to pick it up from the settee on which I was reclining. For one short moment there was a terrible struggle between some undefined, and to me utterly inexplicable, longing to look into the depths of the polished surface of the mirror and my pride, the ferocity of which nothing seemed capable of taming. It was finally so tamed, however, its revolt being conquered by its own defiant intensity. There was an opened novel lying on a lacquer table near the settee, and as my eyes happened to fall upon its pages, I read the words, "The veil which covers futurity is woven by the hand of mercy." This was enough. That same pride which had hitherto held me back from what I regarded as a degrading, superstitious experiment, caused me to challenge my fate. I picked up the ominously shining disk and prepared to look into it.]

While I was examining the mirror, the Yamabooshi hastily spoke a few words to the Bonze Tamoor, at which I threw a furtive and suspicious glance at both. I was wrong once more.

"The holy man desires me to put you a question and give you at the same time a warning," remarked the Bonze. "If you are willing to see for yourself now, you will have—

under the penalty of seeing for ever, in the hereafter, all that is taking place, at whatever distance, and that against your will or inclination—to submit to a regular course of purification, after you have learnt what you want through the mirror."

["What is this course, and what have I to promise?" I asked defiantly.

"It is for your own good.]

You must promise him to submit to the process, lest, for the rest of his life, he should have to hold himself responsible, before his own conscience, for having made an irresponsible seer of you. Will you do so, friend?"

"There will be time enough to think of it, if I see anything"—I sneeringly replied, adding under my breath—"something I doubt a good deal, so far."

"Well, you are warned, friend. The consequences will now remain with yourself," was the solemn answer.

I glanced at the clock, and made a gesture of impatience which was remarked and understood by the Yamabooshi. It was just seven minutes after five.

"Define well in your mind what you would see and learn," said the "conjurer," placing the mirror and paper in my hands, and instructing me how to use them.

[His instructions were received by me with more impatience than gratitude; and for one short instant, I hesitated again.] Nevertheless, I replied, while fixing the mirror:

"I desire but one thing—to learn the reason or reasons why my sister has so suddenly ceased writing to me." . . .

Had I pronounced these words in reality, and in the hearing of the two witnesses, or had I only thought them? To this day I cannot decide the point. I now remember but one thing distinctly: while I sat gazing in the mirror, the Yamabooshi kept gazing at me. But whether this process lasted half a second or three hours, I have never since been able to settle in my mind with any degree of satisfaction. I can recall every detail of the scene up to that moment when I took up the mirror with the left hand, holding the paper inscribed with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to quite lose consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamabooshi, and even of my room, I could nevertheless distinctly see the whole of my head and my back, as I sat leaning forward with the mirror in my hand.

Then came a strong sensation of an involuntary rush forward, of snapping off, so to say, from my place—I had almost said from my body. And, then, while every one of my other senses had become totally paralyzed, my eyes, as I thought, unexpectedly caught a clearer and far more vivid glimpse than they had ever had in reality, of my sister's new house at Nuremberg, which I had never visited and knew only from a sketch, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible, was that I must look very, very ridiculous . . . [This feeling—for such it was rather than a thought—was interrupted, suddenly extinguished, so to say, by a clear mental vision (I cannot characterize it otherwise) of myself, of that which I regarded as, and knew to be my body, lying with ashy cheeks on the settee, dead to all intents and purposes, but still staring with the cold and glassy eyes of a corpse into the mirror. Bending over it, with his two emaciated hands cutting the air in every direction over its white face, stood the tall figure of Yamabooshi, for whom I felt at that instant an inextinguishable, murderous hatred. As I was going, in thought, to pounce upon the vile charlatan, my corpse, the two old men, the room itself, and every object in it, trembled and danced in a reddish glowing light, and seemed to float rapidly away from “me.” A few more grotesque, distorted shadows before “my” sight; and, with a last feeling of terror and a supreme effort to realize who then was I now, since I was not that corpse—a great veil of darkness fell over me, like a funeral pall, and every thought in me was dead . . .]

IV

[A VISION OF HORROR.]

How strange! . . . Where was I now? It was evident to me that I had once more returned to my senses. For there I was, vividly realizing that I was rapidly moving forward, while experiencing a queer, strange sensation as though I were swimming, without impulse or effort on my part, and in total darkness. The idea that first presented itself to me was that of a long subterranean passage of water, of earth, and stifling air, though bodily I had no perception, no sensation, of the presence or contact of any of these. I tried to utter a few words, to repeat my last sentence, “I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me”—but the only words I heard out of the twenty-one, were the two, “to learn,” and these, instead of their coming out of my own larynx, came back to me in my own voice, but entirely outside myself, near, but not in me. In short they were pronounced by my voice, not by my lips . . .

One more rapid, involuntary motion, one more plunge into the Cimmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and in the mould, and yet it weighed not, and seemed quite immaterial and transparent to my senses. I did not realize for one second the utter absurdity, nay, impossibility, of that seeming fact! One second more, one short instant, and I perceived—oh, inexpressible horror, when I think of it now; for then, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. Yes—I perceived a coffin at my feet. It was a plain, unpretentious shell, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I plainly saw a hideous, grinning skull, a man’s skeleton, mutilated and broken in many of its parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture.

“Who can it be?”—I thought . . .

At this moment I heard again proceeding from afar the same voice—my voice . . . “the reason or reasons why” . . . it said; as though these words were the unbroken continuation of the same sentence of which it had just repeated the two words “to learn.” It sounded near, and yet as from some incalculable distance; giving me then the idea that the long subterranean journey, the subsequent mental reflexions and discoveries, had occupied no time; had been performed during the short, almost instantaneous interval between the first and the middle words of the sentence, begun, at any rate, if not actually pronounced by myself in my room at Kioto, and which it was now finishing, [in interrupted, broken phrases, like a faithful echo of my own words and voice . . .]

Forthwith, the hideous, mangled remains began assuming a form, and, to me, but too familiar appearance. The broken parts joined together one to the other, the bones became covered once more with flesh, and I recognized in these disfigured remains—with some surprise, but not a trace of feeling at the sight—my sister’s dead husband, my own brother-in-law, whom I had for her sake loved so truly. “How is it, and how did he come to die such a terrible death?”—I asked myself. To put oneself a query seemed, in the state in which I was, to instantly solve it. Hardly had I asked myself the question, when, as if in a panorama, I saw the retrospective picture of poor Karl’s death, in all its horrid vividness and with every thrilling detail, every one of which, however, left me then entirely and brutally indifferent. Here he is, the dear old fellow, full of life and joy at the prospect of more lucrative employment from his principal, examining and trying in a wood-sawing factory a monster steam engine just arrived from America. He bends over, to examine more closely an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full motion, and suddenly he is dragged down, doubled up, and his limbs half severed, torn off, before the workmen, unacquainted with the mechanism, can stop it.

He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and blood! I follow the remains, wheeled as an unrecognizable heap to the hospital, hear the brutally given order that the messengers of death should stop on their way at the house of the widow and orphans. I follow them, and find the unconscious family quietly assembled together I see my sister, the dear and beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, my feelings, even my personality, seem to have disappeared, to have been left behind, to belong to somebody else.

There “I” stand, and witness her unprepared reception of the ghastly news. I realize clearly, without one moment’s hesitation or mistake, the effect of the shock upon her, I perceive clearly, following and recording to the minutest detail, her sensations and the inner process that takes place in her. I watch and remember, missing not one single point.

As the corpse is brought into the house for identification I hear the long agonizing cry, my own name pronounced, and the dull thud of the living body falling upon the remains of the dead one. I follow with curiosity the sudden thrill and the instantaneous perturbation in her brain that follow it, and watch with attention the worm-like, precipitate, and immensely intensified motion of the tubular fibres, the instantaneous change of colour in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright red and then to a dark red, bluish hue. I notice the sudden flash of a phosphorous-like, brilliant Radiance, its tremor and its sudden extinction followed by darkness—complete darkness in the region of memory—as the Radiance, comparable in its form only to a human shape, oozes out suddenly from the top of the head, expands, loses its form and scatters. And I say to myself: “this is insanity; lifelong, incurable insanity, for the principle of intelligence is not paralyzed or extinguished temporarily, but has just deserted the tabernacle for ever, [ejected from it by the terrible force of the sudden blow . . .

The link between the animal and the divine essence is broken.” . . . And as the unfamiliar term “divine” is mentally uttered my “THOUGHT”—laughs.]

Suddenly I hear again my far-off yet near voice pronouncing emphatically and close by me the words . . . “why my sister has so suddenly ceased writing . . .” And before the two final words “to me” have completed the sentence, I see a long series of sad events, immediately following the catastrophe.

I behold the mother, now a helpless, grovelling idiot, in the lunatic asylum attached to the city hospital, the seven younger children admitted into a refuge for paupers. Finally I see the two elder, a boy of fifteen, and a girl a year younger, my favourites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess adopts the tender girl. I see the events with all their horrors and thrilling details, and record each, to the smallest detail, with the utmost coolness.

For, mark well: when I use such expressions as “horrors,” etc., they are to be understood as an after-thought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external senses; it was only after “coming back” that I realized my irretrievable losses to their full extent.

[Much of that which I had so vehemently denied in those days, owing to sad personal experience, I have to admit now. Had I been told by any one at that time, that man could act and think and feel, irrespective of his brain and senses; nay, that by some mysterious, and to this day, for me, incomprehensible power, he could be transported mentally, thousands of miles away from his body, there to witness not only present but also past events, and remember these by storing them in his memory—I would have proclaimed that man a madman. Alas, I can do so no longer, for I have become myself that “mad-man.”

Ten, twenty, forty, a hundred times during the course of this wretched life of mine, have I experienced and lived over such moments of existence, outside of my body. Accursed be that hour when this terrible power was first awakened in me! I have not even the consolation left of attributing such glimpses of events at a distance to insanity. Madmen rave and see that which exists not in the realm they belong to. My visions have proved invariably correct. But to my narrative of woe.]

I had hardly had time to see my unfortunate young niece in her now Israelitish home, when I felt a shock of the same nature as the one that had sent me “swimming” through the bowels of the earth, as I had thought. I opened my eyes in my own room, and the first thing I fixed upon by accident, was the clock. The hands of the dial showed seven minutes and a half past five! . . . [I had thus passed through these most terrible experiences, which it takes me hours to narrate, in precisely half a minute of time!]

But this, too, was an after-thought. For one brief instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking the mirror from the Yamabooshi’s hand and this second glance, seemed to me merge in one. I was just opening my lips to hurry on the Yamabooshi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation were crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sank down in anguish: my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever!

V

[RETURN OF DOUBTS.]

Then came a reaction as sudden as my grief itself. A doubt arose in my mind, which forthwith grew into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole thing as an empty, meaningless dream, the effect of my overstrained mind, took possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery which had been evoked by weeks of incertitude and mental depression.

“How could I see all that I have seen in less than half a minute?”—I exclaimed. “The theory of dreams, the rapidity with which the material changes on which our ideas in vision depend, are excited in the hemispherical ganglia, is sufficient to account for the long series of events I have seemed to experience. In dream alone can the relations of space and time be so completely annihilated. The Yamabooshi is for nothing in this disagreeable nightmare. He is only reaping that which has been sown by myself, and, by using some infernal drug, of which his tribe have the secret, he has contrived to make me lose consciousness for a few seconds and see that vision—as lying as it is horrid. Avaunt all such thoughts, I believe them not. In a few days there will be a steamer sailing for Europe . . . I shall leave to-morrow!”

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend, the Bonze Tamoorā, and the Yamabooshi. The latter was standing before me in the same position as when he placed the mirror in my hands, and kept looking at me calmly, I should perhaps say looking through me, and in dignified silence. The Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and gently laying his hand on mine, and with tears in his eyes, said: Friend, you must not leave this city before you have been completely purified of your contact with the lower Daij-Dzins (spirits), [who had to be used to guide your inexperienced soul to the places it craved to see.]

The entrance to your Inner Self must be closed against their dangerous intrusion. [Lose no time, therefore, my son, and allow the holy Master, yonder, to purify you at once.”]

[But nothing can be more deaf than anger once aroused. “The sap of reason” could no longer “quench the fire of passion,” and at that moment I was not fit to listen to his friendly voice. His is a face I can never recall to my memory without genuine feeling; his, a name I will ever pronounce with a sigh of emotion; but at that ever memorable hour when my passions were- inflamed to white heat, I felt almost a hatred for the kind, good, old man, I could not forgive him his interference in the present event.] Hence, for all answer, therefore, he received from me a stern rebuke, a violent protest on my part against the idea that I could ever regard the vision I had had, in any other light save that of an empty dream, and his Yamabooshi as anything better than an impostor. “I will leave to-morrow, had I to forfeit my whole fortune as a penalty”—I exclaimed, pale with rage and despair.

“You will repent it the whole of your life, if you do so before the holy man has shut every entrance in you against intruders ever on the watch and ready to enter the open door,” was the answer. “The Daij-Dzins will have the best of you.”

I interrupted him with a brutal laugh, and a still more brutally phrased enquiry about the fees I was expected to give the Yamabooshi, for his experiment with me.

“He needs no reward,” was the reply. “The order he belongs to is the richest in the world, since its adherents need nothing, for they are above all terrestrial and venal desires. Insult him not, the good man who came to help you out of pure sympathy for your suffering, and to relieve you of mental agony.”

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had taken possession of me, and made me disregard every feeling of personal friend-ship, or even of simple propriety.

Luckily for me, on turning around to order the mendicant monk out of my presence, I found he had gone.

I had not seen him move, and attributed his stealthy departure to fear at having been detected and understood.

Fool! blind, conceited idiot that I was! Why did I fail to recognize the Yamabooshi's power, and that the peace of my whole life was departing with him, from that moment for ever? But I did so fail. Even the fell demon of my long fears—uncertainty—was now entirely overpowered by that fiend scepticism—the silliest of all. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind, had taken firm hold of me.

“My mind,” I argued, “what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and grey matter is indeed the superior part of me; that it can act and see independently of my physical senses? Never! [As well believe in the planetary ‘intelligences’ of the astrologer, as in the ‘Daij-Dzins’ of my credulous though well-meaning friend, the priest. As well confess one’s belief in Jupiter and Sol, Saturn and Mercury, and that these starry worthies guide their spheres and concern themselves with mortals, as to give one serious thought to the airy nonentities supposed to have guided ‘my soul’ in its unpleasant dream! I loathe and laugh at the absurd idea. I regard it as a personal insult to the intellect and rational reasoning powers of a man, to speak of invisible creatures, ‘subjective intelligences’ and all that kind of insane superstition.” In short, I begged my friend the Bonze to spare me his protests, and thus the unpleasantness of breaking with him for ever.

Thus I raved and argued before the venerable Japanese gentleman, doing all in my power to leave on his mind the indelible conviction of my having gone suddenly mad. But his admirable forbearance proved more than equal to my idiotic passion; and he implored me once more, for the sake of my whole future, to submit to certain “necessary purificatory rites.”]

“Never! Far rather dwell in air, rarefied to nothing by the air-pump of wholesome unbelief, than in the dim fog of silly superstition,” I argued, paraphrasing Richter’s remark. “I will not believe,” I repeated; “but as I can no longer bear such uncertainty about my sister and her family, I will return by the first steamer to Europe.”

This final determination upset my old acquaintance altogether. His earnest prayer not to depart before I had seen the Yamabooshi once more, received no attention from me.

“Friend of a foreign land!”—he cried, “I pray that you may not repent of your unbelief and rashness. May the ‘Holy One’ (Kwan-On the Goddess of Mercy) protect you from the Dzins! For, since you refuse to submit to the process of purification at the hands of the holy Yamabooshi, he is powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. [But let me, at this parting hour, I beseech you, let me, an older man who wishes you well, warn you once more and persuade you of things you are still ignorant of. May I speak?”

“Go on and have your say,” was the ungracious assent. “But let me warn you, in my turn, that nothing you can say can make of me a believer in your disgraceful superstitions.” This was added with a cruel feeling of pleasure in bestowing one more needless insult.

But the excellent man disregarded this new sneer as he had all others. Never shall I forget the solemn earnestness of his parting words, the pitying, remorseful look on his face when he found that it was, indeed, all to no purpose, that by his kindly meant interference he had only led me to my destruction.

“Lend me your ear, good sir, for the last time,” he began, “learn that unless the holy and venerable man, who, to relieve your distress, opened your ‘soul vision,’ is permitted to complete his work, your future life will, indeed, be little worth living.

He has to safeguard you against involuntary repetitions of visions of the same character. Unless you consent to it of your own free will, however, you will have to be left in the power of Forces which will harass and persecute you to the verge of insanity. Know that the development of 'Long Vision' (Clairvoyance)—which is accomplished at will only by those for whom the Mother of Mercy, the great Kwan-On, has no secrets—must, in the case of the beginners, be pursued with help of the air Dzins (Elemental spirits) whose nature is soulless, and hence wicked. Know also that, while the Arahats, 'the destroyers of the enemy,' who have subjected and made of these creatures his servants, has nothing to fear; he who has no power over them becomes their slave. Nay, laugh not in your great pride and ignorance, but listen further. During the time of the vision and while the inner perceptions are directed toward the events they seek, the Daij-Dzin has the seer—when, like yourself, he is an inexperienced tyro—entirely in its power; and for the time being that seer is no longer himself. He partakes of the nature of his 'guide.' The Daij-Dzin, which directs his inner sight, keeps his soul in durance vile, making of him, while the state lasts, a creature like itself. Bereft of his divine light, man is but a soulless being; hence during the time of such connection, he will feel no human emotions, neither pity nor fear, love nor mercy."

"Hold!" I involuntarily exclaimed, as the words vividly brought back to my recollection the indifference with which I had witnessed my sister's despair and sudden loss of reason in my "hallucination." "Hold! . . . But no; it is still worse madness in me to heed or find any sense in your ridiculous tale! But if you knew it to be so dangerous why have advised the experiment at all?"—I added mockingly.

"It had to last but a few seconds, and no evil could have resulted from it, had you kept your promise to submit to purification," was the sad and humble reply. "I wished you well, my friend, and my heart was nigh breaking to see you suffering day by day.

The experiment is harmless when directed by one who knows, and becomes dangerous only when the final precaution is neglected. It is the 'Master of Visions,' he who has opened an entrance into your soul, who has to close it by using the Seal of Purification against any further and deliberate ingress of..."

"The 'Master of Visions,' forsooth!" I cried, brutally interrupting him, "say rather the Master of Imposture!"

The look of sorrow on his kind old face was so intense and painful to behold that I perceived I had gone too far, but it was too late.

"Farewell, then!"—said the old Bonze, rising; and after performing the usual ceremonials of politeness, Tamoorā left the house in dignified silence.]

VI

[I DEPART, BUT NOT ALONE.]

Several days later I sailed, but during my stay I saw my venerable friend, the Bonze, no more. Evidently on that last, to me for ever memorable, evening he had been seriously offended with my more than irreverent, my downright insulting remark about one whom he so justly respected. [I felt sorry for him, but the wheel of passion and pride was too incessantly at work to permit me to feel a single moment of remorse. What was it that made me so relish the pleasure of wrath, that when, for one instant, I happened to lose sight of my supposed grievance toward the Yamabooshi, I forthwith lashed myself back into a kind of artificial fury against him? He had only accomplished what he had been expected to do, and what he had tacitly promised; not only so, but it was I myself who had deprived him of the possibility of doing more, even for my own protection, if I might believe the Bonze— a man whom I knew to be thoroughly honourable and reliable. Was it regret at having been forced by my pride to refuse the proffered precaution, or was it the fear of remorse that made me rake together, in my heart, during those evil hours, the smallest details of the supposed insult to that same suicidal pride?

Remorse, as an old poet has aptly remarked,
“Is like the heart in which it grows
. . . . If proud and gloomy,
It is a poison-tree, that pierced to the inmost,
Weeps only tears of blood.”

Perchance, it was the indefinite fear of something of that sort which caused me to remain so obdurate, and led me to excuse, under the plea of terrible provocation, even the unprovoked insults that I had heaped upon the head of my kind and all-forgiving friend, the priest. However, it was now too late in the day to recall the words of offence I had uttered; and all I could do was to promise myself the satisfaction of writing him a friendly letter as soon as I reached home. Fool, blind fool, elated with insolent self-conceit, that I was! So sure did I feel that my vision was due merely to some trick of the Yamabooshi, that I actually gloated over my coming triumph in writing to the Bonze that I had been right in answering his sad words of parting with an incredulous smile, as my sister and family were all in good health—happy!]

I had not been at sea for a week before I had cause to remember his words of warning.

From the day of my experience with the magic mirror, I perceived a great change in my whole state, and I attributed it at first to the mental depression I had struggled against for so many months. During the day I very often found myself absent from the surrounding scenes, losing sight for several minutes of things and persons. My nights were disturbed, my dreams oppressive, and at times horrible. Good sailor I certainly was; and besides the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this I often felt a strange giddiness, and the familiar faces of my fellow-passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well, was once suddenly transformed before my eyes into his old father, whom we had laid in the little burial place of the European colony some three years before.

We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner's head appeared to me as though it were covered with a strange film. A thick greyish mist surrounded him, and gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of soil. On another occasion, as the captain was talking of a Malay thief whom he had helped to secure and lodge in gaol, I saw near him the yellow, villainous face of a man answering to his description. I kept silence about such hallucinations; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes, such as I had read about in medical books.

One night I was abruptly awakened by a long and loud cry of distress. It was a woman's voice, plaintive like that of a child, full of terror and of helpless despair. I awoke with a start to find myself on land, in a strange room. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room and during her sleep. Behind the closed and locked door, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it, seemed familiar to me, and I immediately recognized it; it was the face of the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to pay for her share in the foul crime, and was now keeping her part of the covenant . . . But who was the victim? O horror unutterable! unspeakable horror! When I realized the situation after coming back to my normal state, I found it was my own child-niece.

But, as in my first vision, I felt in me nothing of the nature of that despair born of affection that fills one's heart at the sight of a wrong done to, or a misfortune befalling, those one loves; nothing but a manly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with a powerful grasp, but the man heeded it not, he seemed not even to feel my hand.

The coward, seeing himself resisted by the girl, lifted his powerful arm, and the thick fist, coming down like a heavy hammer upon the sunny locks, felled the child to the ground. It was with the loud cry of the indignation of a stranger, not with that of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow! . . .

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take anyone into my confidence; but, from that day forward, my life became a long series of mental tortures. I could hardly shut my eyes without becoming witness of some horrible deed, some scene of misery, death or crime, whether past, present, or even future as I ascertained later on. It was as though some mocking fiend had taken upon himself the task of making me go through the vision of everything that was bestial, malignant and hopeless, in this world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness, of murder, of treachery, of lust, fell dismally upon my sight, and I was brought face to face with the vilest results of man's passions, the most terrible outcome of his material earthly cravings.

Had the Bonze foreseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left "an ingress," "a door open" in me? Nonsense! There must be some physiological, abnormal change in me. Once at Nuremberg, when I have ascertained how false was the direction taken by my fears—I dared not hope for no misfortune at all—these meaningless visions will disappear at they came. The very fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst material shape, is a proof, to me, of the unreality.

"If, as you say, man consists of one substance, matter, the object of the physical senses; and if perception with its modes is only the result of the organization of the brain, then should we be naturally attracted but to the material, the earthly," . . .

I thought I heard the familiar voice of the Bonze interrupting my reflections, and repeating an oft-used argument of his in his discussions with me.

“There are two planes of vision before men,” I again heard him say, “the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever-changing matter, the light in which the misguided Daij-Dzins bathe.”

VII

[ETERNITY IN A SHORT DREAM.]

In those days I could hardly bring myself to realize, even for a moment, the absurdity of a belief in any kind of spirits, whether good or bad. I now understood, if I did not believe, what was meant by the term, though I still persisted in hoping that it would finally prove some physical derangement or nervous hallucination. [To fortify my unbelief the more, I tried to bring back to my memory all the arguments used against faith in such superstitions, that I had ever read or heard. I recalled the biting sarcasms of Voltaire, the calm reasoning of Hume, and I repeated to myself ad nauseam the words of Rousseau, who said that superstition, “the disturber of society,” could never be too strongly attacked. Why should the sight, the phantasmagoria, rather—I argued—”of that which we know in a waking sense to be false, come to affect us at all?” Why should—

“Names, whose sense we see not

Fray us with things that be not?”

One day the old captain was narrating to us the various superstitions to which sailors were addicted; a pompous English missionary remarked that Fielding had declared long ago that “superstition renders a man a fool”—after which he hesitated for an instant, and abruptly stopped.

I had not taken any part in the general conversation; but no sooner had the reverend speaker relieved himself of the quotation, than I saw in that halo of vibrating light, which I now noticed almost constantly over every human head on the steamer, the words of Fielding's next proposition—"and scepticism makes him mad."

I had heard and read of the claims of those who pretend to seership, that they often see the thoughts of people traced in the aura of those present. Whatever "aura" may mean with others, I had now a personal experience of the truth of the claim, and felt sufficiently disgusted with the discovery! I—a clairvoyant! A new horror added to my life, an absurd and ridiculous gift developed, which I shall have to conceal from all, feeling ashamed of it as if it were a case of leprosy. At this moment my hatred to the Yamabooshi, and even to my venerable old friend, the Bonze, knew no bounds. The former had evidently by his manipulations over me, while I was lying unconscious, touched some unknown physiological spring in my brain, and by loosening it had called forth a faculty generally hidden in the human constitution; and it was the Japanese priest who had introduced the wretch into my house!

But my anger and curses were alike useless, and could be of no avail. Moreover, we were already in European waters, and in a few more days we should be at Hamburg. Then would my doubts and fears be set at rest, and I should find, to my intense relief, that although clairvoyance, as regards the reading of human thoughts on the spot, may have some truth in it, the discernment of such events at a distance, as I had dreamed of, was an impossibility for human faculties. Notwithstanding all my reasoning, however, my heart was sick with fear, and full of the blackest presentiments; I felt that my doom was closing. I suffered terribly, my nervous and mental prostration becoming intensified day by day.

The night before we entered port, I had a dream.

I fancied I was dead.

My body lay cold and stiff in its last sleep, whilst its dying consciousness, which still regarded itself as “I,” realizing the event, was preparing to meet in a few seconds its own extinction. It had always been my belief that as the brain preserved heat longer than any of the other organs, and was the last to cease its activity, thought in it survived bodily death by several minutes. Therefore I was not in the least surprised to find in my dream that while the frame had already crossed that awful gulf “no mortal e’er repassed,” its consciousness was still in the gray twilight, the first shadows of the great Mystery. Thus my THOUGHT, wrapped, as I believed, in the remnants of its own fast retiring vitality, was watching with intense and eager curiosity the approaches of its own dissolution, i.e., annihilation. “I” was hastening to record my last impressions, lest the dark mantle of eternal oblivion should envelope me, before I had time to feel and enjoy the great, the supreme triumph of learning that my life-long convictions were true, that death is a complete and absolute cessation of conscious being. Everything around me was getting darker with every moment. Huge gray shadows were moving before my vision, slowly at first, then with accelerated motion, until they commenced whirling around with an almost vertiginous rapidity. Then, as though that motion had taken place only for purposes of brewing darkness, the object once reached, it slackened its speed, and as the darkness became gradually transformed into intense blackness, it ceased altogether. There was nothing now within my immediate perceptions but that fathomless black space, as dark as pitch; to me it appeared as limitless and as silent as the shoreless Ocean of Eternity upon which Time, the progeny of man’s brain, is for ever gliding, but which it can never cross.

Dream is defined by Cato, as “but the image of our hopes and fears.” Having never feared death when awake, I felt, in this dream of mine, calm and serene at the idea of my speedy end. In truth, I felt rather relieved at the thought—probably owing to my recent mental suffering—that the end of all, of doubt, of fear for those I loved, of suffering and of every anxiety, was close at hand.

The constant anguish that had been gnawing ceaselessly at my heavy aching heart for many long and weary months had now become unbearable; and if, as Seneca thinks, death is but “the ceasing to be what we were before,” it was better that I should die. The body is dead; “I,” its consciousness—that which is all that remains of me now, for a few moments longer—am preparing to follow. Mental perceptions will get weaker, more dim and hazy with every second of time, until the longed-for oblivion envelopes me completely in its cold shroud. Sweet is the magic hand of Death, the great World-Comforter; profound and dreamless is sleep in its unyielding arms. Yea, verily, it is a welcome guest; a calm and peaceful haven amidst the roaring billows of the Ocean of Life, whose breakers lash in vain the rockbound shores of Death. Happy the lonely bark that drifts into the still waters of its black gulf, after having been so long, so cruelly tossed about by the angry waves of sentient life. Moored in it for evermore, needing no longer either sail or rudder, my bark will now find rest. Welcome then, O Death, at this tempting price; and fare thee well, poor body, which, having neither sought it nor derived pleasure from it, I now readily give up!” . . .

While uttering this death-chant to the prostrate form before me, I bent over and examined it with curiosity. I felt the surrounding darkness oppressing me, weighing on me almost tangibly, and I fancied I found in it the approach of the Liberator I was welcoming. And yet . . . how very strange! If real, final death takes place in our consciousness; if after the bodily death “I” and my conscious perceptions are one—how is it that these perceptions do not become weaker, why does my brain-action seem as vigorous as ever, now . . . that I am de facto dead? . . . Nor does the usual feeling of anxiety, the “heavy heart” so-called, decrease in intensity; nay, it even seems to become worse . . . unspeakably so! . . . How long it takes for full oblivion to arrive! . . . Ah, here’s my body again! . . . Vanished out of sight for a second or two, it reappears before me once more . . . How white and ghastly it looks! Yet . . . its brain cannot be quite dead since “I,” its consciousness, am still acting, since we two fancy that we still are, that we still live and think, disconnected from our creator and its ideating cells.

Suddenly I felt a strong desire to see how much longer the progress of dissolution was likely to last before it placed its last seal on the brain and rendered it inactive. I examined my brain in its cranial cavity, through the (to me) entirely transparent walls and roof of the skull, and even touched the brain-matter . . . How, or with whose hands, I am now unable to say; but the impression of the slimy intensely cold matter produced a very strong impression on me, in that dream. To my great dismay, I found that the blood having entirely congealed and the brain-tissues themselves having undergone a change that would no longer permit any molecular action, it became impossible for me to account for the phenomena now taking place with myself. Here was I—or my consciousness, which is all one—standing, apparently entirely disconnected from my brain, which could no longer function . . . But I had no time left for reflection. A new and most extraordinary change in my perceptions had taken place and now engrossed my whole attention . . . What does this signify? . . .

The same darkness was around me as before, a black impenetrable space extending in every direction. Only now, right before me, in whatever direction I was looking, moving with me which way soever I moved, there was a gigantic round clock; a disk, whose large white face shone ominously on the ebony-black background. As I looked at its huge dial and at the pendulum moving to and fro regularly and slowly in space, as if its swinging meant to divide eternity, I saw its needles pointing at seven minutes past five. The hour at which my torture had commenced at Kyoto! I had barely found time to think of the coincidence, when, to my unutterable horror, I felt myself going through the same identical process that I had been made to experience on that memorable and fatal day. I swam underground, dashing swiftly through the earth; I found myself once more in the pauper's grave, and recognized my brother-in-law in the mangled remains; I witnessed his terrible death; entered my sister's house; followed her agony, and saw her go mad

I went over the same scenes without missing a single detail of them. But alas! I was no longer iron-bound in the calm indifference that had then been mine, and which in that first vision had left me as unfeeling to my great misfortune as if I had been a heartless thing of rock. My mental tortures were now becoming beyond description, and well-nigh unbearable. Even the settled despair, the never-ceasing anxiety I was constantly experiencing when awake, had become now, in my dream and in the face of this repetition of vision and events, as an hour of darkened sunlight compared to a deadly cyclone. Oh! how I suffered, in this wealth and pomp of infernal horrors, to which the conviction of the survival of man's consciousness after death—for in that dream I firmly believed that my body was dead—added the most terrifying of all.

The relative relief I felt, when, after going over the last scene, I saw once more the great white face of the dial before me, was not of long duration. The long, arrow-shaped needles were pointing on the colossal disk at—seven minutes and a half past five o'clock. But before I had time to well realize the change, one needle moved slowly backwards, stopped at precisely the seventh minute, and—O cursed fate . . . I found myself driven into a repetition of the same series over again! Once more I swam underground, and saw, and heard, and suffered, every torture that hell can provide, I passed through every mental anguish known to man or fiend; I returned to see the fatal dial and its needle—after what appeared to me an eternity—moved, as before, only half a minute forward; I beheld it, with renewed terror, moving back again, and felt myself propelled forward anew. And so it went on, and on, and on, time after time, in what seemed to me an endless succession, a series which never had any beginning, nor would it ever have an end . . .

Worst of all! my consciousness, my "I," had apparently acquired the phenomenal capacity of trebling, quadrupling, and even of decuplating itself.

I lived, felt and suffered, in the same space of time, in half-a-dozen different places at once, passing over various events of my life, at different epochs, and under the most dissimilar circumstances; though predominant over all was my spiritual experience at Kioto. Thus, as in the famous fugue in Don Giovanni, the heart-rending notes of Elvira's aria of despair ring high above, but interfere in no way with the melody of the minute, the song of seduction, and the chorus, so I went over and over my travailing woes, the feelings of agony unspeakable at the awful sights of my vision, the repetition of which blunted in nowise even a single pang of my despair and horror; nor did these feelings weaken in the least scenes and events entirely disconnected with the first one, that I was living through again, or interfere in any way the one with the other. It was a maddening experience! A series of contrapuntal, mental phantasmagoria from real life. Here was I, during the same half-a-minute of time, examining with cold curiosity the mangled remains of my sister's husband; following with the same indifference the effects of the news on her brain, as in my first Kioto vision, and feeling at the same time hell-torture for these very events, as when I returned to consciousness. I was listening to the philosophical discourses of the Bonze, every word of which I heard and understood, and was trying to laugh him to scorn. I was again a child, then a youth, hearing my mother's, and my sweet sister's voices, admonishing me and teaching duty to all men. I am saving a friend from drowning, and am sneering at his aged father, who thanks me for having saved a "soul" yet unprepared to meet his Maker.

"Speak of dual consciousness, you psycho-physiologists!" I cried, in one of the moments when agony, mental, and as it seemed to me, physical also, had arrived at a degree of intensity which would have killed a dozen living men. "Speak of your psychological and physiological experiments, you schoolmen, puffed up with pride and book-learning! Here am I to give you the lie." . . . And now I was reading the works of and holding converse with learned professors and lecturers, who had led me to my fatal scepticism.

And, while arguing the impossibility of consciousness divorced from its brain, I was shedding tears of blood over the supposed fate of my niece and nephew. More terrible than all: I knew, as only a liberated consciousness can know, that all I had seen in my vision at Japan, and all that I was now seeing and hearing over and over again, was true in every point and detail, that it was a long string of ghastly and terrible, still of real, actual, facts.

For, perhaps, the hundredth time, I had rivetted my attention on the needle of the clock. I had lost the number of my gyrations and was fast coming to the conclusion that they would never stop, that consciousness, is, after all, indestructible, and that this was to be my punishment in eternity. I was beginning to realize from personal experience how the condemned sinners would feel; “were not eternal damnation a logical and mathematical impossibility in an ever-progressing universe”—I still found the force to argue. Yes, indeed; at this hour of my ever-increasing agony, my consciousness—now my synonym for “I”—had still the power of revolting at certain theological claims, of denying all their propositions, all—save ITSELF . . . No; I denied the independent nature of my consciousness no longer, for I knew it now to be such. But is it eternal withal? O thou incomprehensible and terrible reality! But if thou art eternal, who then art thou?—since there is no deity, no God, whence dost thou come, and when didst thou first appear, if thou art not a part of the cold body lying yonder? And whither dost thou lead me, who am thyself, and shall our thought and fancy have an end? What is thy real name, thou unfathomable REALITY, and impenetrable MYSTERY! Oh, I would fain annihilate thee . . . “Soul-Vision!”—who speaks of soul, and whose voice is this? . . . It says that I see now for myself that there is a soul in man after all . . . I deny this. My soul, my vital soul, or the spirit of life, has expired with my body, with the grey matter of my brain. This “I” of mine, this consciousness, is not yet proven to me as eternal. Reincarnation, in which the Bonze felt so anxious I should believe, may be true . . . Why not?

Is not the flower born year after year from the same root? Hence this “I” once separated from its brain, losing its balance, and calling forth such host of visions . . . before reincarnating . . .

I was again face to face with the inexorable, fatal clock. And as I was watching its needle, I heard the voice of the Bonze, coming out of the depths of its white face, saying—“In this case, I fear, you would have only to open and to shut the temple door, over and over again, during a period which, however short, would seem to you an eternity” . . .

The clock had vanished, darkness made room for light, the voice of my old friend was drowned by a multitude of voices overhead on deck; and I awoke in my berth, covered with a cold perspiration, and faint with terror.]

VIII

[A TALE OF WOE.]

[We were at Hamburg, and no sooner had I seen my partners, who could hardly recognize me, than with their consent and good wishes I started for Nuremberg. Half an hour after my arrival, the last doubt with regard to the correctness of my vision had disappeared. The reality was worse than any expectations could have made it and I was henceforward doomed to the most desolate life.] I ascertained that I had seen the terrible tragedy, with all its heart-rending details. My brother-in-law, killed under the wheels of a machine; my sister, insane, and now rapidly sinking toward her end; my niece—the sweet flower of nature’s fairest work—dishonoured, in a den of infamy; the little children, dead of a contagious disease in an orphanage; my last surviving nephew at sea, no one knew where! A whole house, a home of love and peace, scattered; and I, left alone, a witness of this world of death, of desolation and dishonour. The news filled me with infinite despair, and I sank helpless before this wholesale, dire disaster which rose before me all at once.

The shock proved too much, and I fainted. The last thing I heard before entirely losing my consciousness was a remark of the Burgmeister:—"Had we known of your whereabouts, and of your intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus have saved them from their fate. No one knew that the children had a well-to-do relative. They were left paupers, and had to be dealt with as such. They were comparatively strangers in Nuremberg, and under the unfortunate circumstances you could hardly have expected anything else—I can only express my sincere sorrow."

It was this terrible knowledge that I might, at any rate, have saved my young niece from her unmerited fate, but that through my neglect I had not done so—that was killing me. Had I but followed the friendly advice of Bonze Tamoor, and communicated with the authorities some time previous to my return, much might have been avoided. It was all this, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down upon my knees. I could avoid the censure of my fellow-creatures, but I could not escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world . . .

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and to the living. But my sister once rescued from the pauper's asylum, placed under the care of the best physicians, with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol—my fortitude and my strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of brain fever. For several weeks I lay between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed, and—to my life-long sorrow—they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loathsome burden of life henceforth alone, and in constant remorse; hoping for no help or remedy on earth, and still refusing to believe in the possibility of anything better than a short survival of consciousness beyond the grave, this unexpected return to life added only one more drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought-for visions, whose correctness and reality I could deny no more. Alas the day! they were no longer in my sceptical, blind mind—

“The children of an idle brain,
Begot of nothing but vain fantasy.”

—but always the faithful photographs of the real woes and sufferings of my fellow creatures, of my best friends . . . Thus, I found myself doomed, whenever I was left for a moment alone, to the helpless torture of a chained Prometheus. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister’s bedside, forced to watch there hour after hour, and see the silent disintegration of her wasted organism; to witness and feel the sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. But there was something still more horrible to barb the dart that could never be extricated. I had to look, by day, at the childish, innocent face of my young niece, so sublimely simple and guileless in her pollution; and to witness, by night, how the full knowledge and recollection of her dishonour, of her young life now for ever blasted, came back to her in her dreams as soon as she was asleep. These dreams took an objective form to me, as they had done on the steamer; I had to live them over again, night after night, and feel the same terrible despair. For now, since I believed in the reality of seership, and had come to the conclusion that in our bodies lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—the symbol of the soul—I no longer remained indifferent as of yore, to what I witnessed in my Soul-life.

Something had suddenly developed in me, had broken loose from its icy cocoon. [Evidently I no longer saw only in consequence of the identification of my inner nature with a Daij-Dzin; my visions arose in consequence of a direct personal psychic development, the fiendish creatures only taking care that I should see nothing of an agreeable or elevating nature.] Thus now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon her, an innocent child, but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart, and was now loudly echoed by the awakened soul separated from the body. Thus had I to drain the cup of misery to the very dregs! Woe is me, it was a daily and nightly torture! Oh, how I mourned over my proud folly; how punished I was for having neglected to avail myself at Kioto of the proffered purification, [for now I had come to believe even in the efficacy of the latter.] The had indeed obtained control over me; and the fiend had let loose all the dogs of hell upon his Victim . . .

At last the awful gulf was reached and crossed. The poor insane martyr dropped into her dark, and now welcome grave, leaving behind her but for a few short months, her young and first-born daughter. Consumption made short work of that tender, girlish frame. Hardly a year after my arrival, I was left alone in the whole wide world, my only surviving nephew having expressed a desire to follow his seafaring career.

[And now, the sequel of my sad, sad story is soon told.] A wreck, a prematurely old man, looking at forty as though sixty winters had passed over my doomed head, and owing to the never-ceasing visions, myself daily on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamabooshi. I would prostrate myself at the feet of the holy man, and would never leave him until he had recalled the Frankenstein monster he had raised, and with whom, at the time, it was I, myself, who would not part, through my insolent pride and unbelief.

Three months later I was in my Japanese home again, and I at once sought out my old, venerable Bonze, Tamoorá Hideyeri. I now implored him to take me, without an hour's delay, to the Yamabooshi, the innocent cause of my daily tortures. His answer but placed the last, the supreme seal on my doom, and tenfold intensified my despair. The Yamabooshi had left the country, for lands unknown! He had departed one fine morning into the interior, on a pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years! . . .

In this mischance, I applied for help and protection to other learned Yamabooshis; [and though well aware how useless it was in my case to seek efficient cure from any other "adept," my excellent old friend did everything he could to help me in my misfortune. But it was to no purpose, and the canker-worm of my life's despair could not be thoroughly extricated.] I found from them that not one of those learned men could promise to relieve me entirely from the demon of clairvoyant obsession. It was he who raised certain Daij-Dzins, calling on them to show futurity, or things that had already come to pass, who alone had full control over them. [With kind sympathy, which I had now learned to appreciate, the holy men invited me to join the group of their disciples, and learn from them what I could do for myself. "Will alone, faith in your own soul-powers, can help you now," they said. "But it may take several years to undo even a part of the great mischief," they added. "A Daij-Dzin is easily dislodged in the beginning; if left alone, he takes possession of a man's nature, and it becomes almost impossible to uproot the fiend without killing his victim."

Persuaded that there was nothing but this left for me to do, I gratefully assented, doing my best to believe in all that these holy men believed in, and yet ever failing to do so in my heart. The demon of unbelief and all-denial seemed rooted in me more firmly even than was the Daij-Dzin.

Still I did all I could do, decided as I was not to lose my last chance of salvation. Therefore, I proceeded without delay to free myself from the world and my commercial obligations, in order to live for several years an independent life. I settled my accounts with my Hamburg partners, and severed my connection with the firm. Notwithstanding considerable financial losses resulting from such a precipitate liquidation, I found myself, after closing the accounts, a far richer man than I had thought I was. But wealth had no longer any attraction for me, now that I had no one to share it with, no one to work for. Life had become a burden; and such was my indifference to my future, that while giving away all my fortune to my nephew—in case he should return alive from his sea voyage—I would have neglected entirely even a small provision for myself, had not my native partner interfered and insisted upon my making it. I now recognized with Lao-tze that knowledge was the only firm hold for a man to trust to, as it is the only one that cannot be shaken by any tempest. Wealth is a weak anchor in days of sorrow, and self-conceit the most fatal counsellor. Hence, I followed the advice of my friends, and laid aside for myself a modest sum, which would be sufficient to assure me a small income for life, when, or if, I ever left my new friends and instructors. Having settled my earthly accounts and disposed of my belongings at Kioto, I joined the “Masters of the Long Vision,” who took me to their mysterious abode. There I remained for several years, studying very earnestly and in the most complete solitude, seeing no one but a few of the members of our religious community.]

Many are the mysteries of nature that I have fathomed since then; and many a secret folio from the library of Tzion-ene have I devoured, obtaining thereby mastery over several kinds of invisible beings of a lower order. But the great secret of power over the terrible Daij-Dzin I could not get. It remains in the possession of a very limited number of the highest Initiates of Lao-tze, [the great majority of the Yamabooshis themselves being ignorant how to obtain such mastery over the dangerous Elemental.]

One who would reach such power of control would have to become entirely identified with the Yamabooshis, [to accept their views and beliefs, and to attain the highest degree of Initiation.] Very naturally, I was found unfit to join the Fraternity, owing to many insurmountable reasons, besides my congenital and ineradicable scepticism, though I tried hard to believe. Thus, partially relieved of my affliction and taught how to conjure the unwholesome visions away, I still remain, and do remain to this day, helpless to prevent their forced appearance before me now and then. [It was after assuring myself of my unfitness for the exalted position of an independent Seer and Adept, that I reluctantly gave up any further trial. Nothing had been heard of the holy man, the first innocent cause of my misfortune; and the old Bonze himself, who occasionally visited me in my retreat, either could not, or would not, inform me of the whereabouts of the Yamabooshi. When, therefore, I had to give up all hope of his ever relieving me entirely from my fatal gift, I resolved to return to Europe, to settle in solitude for the rest of my life. With this object in view, I purchased through my late partners the Swiss ch  let in which my hapless sister and I were born, where I had grown up under her care, and selected it for my future hermitage.

When bidding me farewell for ever on the steamer which took me back to my fatherland, the good old Bonze tried to console me for my disappointment.] “My son,” he said, [“regard all that happened to you as your karma—a just retribution.] No one who has subjected himself willingly to the power of a Daij-Dzin can ever hope to become a Rahat (an Adept), a high-souled Yamabooshi—unless immediately purified. At best, as in your case, he may become fitted to oppose and to successfully fight off the fiend. Like a scar left after a poisonous wound the trace of a Daij-Dzin can never be effaced from the soul until purified by a new rebirth. [Withal, feel not dejected, but be of good cheer in your affliction, since it has led you to acquire true knowledge, and to accept many a truth you would have otherwise rejected with contempt.

And of this priceless knowledge, acquired through suffering and personal efforts —no Daij-Dzin can ever deprive you. Fare thee well, then, and may the Mother of Mercy, the great Queen of Heaven, afford you comfort and protection.”

We parted, and since then I have led the life of an anchorite, in constant solitude and study. Though still occasionally afflicted, I do not regret the years I have passed under instruction of the Yamabooshis, but feel grateful for the knowledge received. Of the priest Tamoorá Hideyeri I think always with sincere affection and respect. I corresponded regularly with him to the day of his death; an event which, with all its, to me, painful details, I had the unthanked-for privilege of witnessing across the seas, at the very hour in which it occurred.]

H. P. B.

SEPTEMBER, 1885

[LETTER FROM H. P. BLAVATSKY TO THE EDITOR OF REBUS]

[Rebus, St. Petersburg, Vol. IV, No. 37, September, 1885, pp. 335-36]

[The Letter to the Editor which follows was originally written by N. P. Blavatsky in Russian. It was addressed to Victor Pribitkov, Editor of Rebus, a Spiritualistic Journal published for a number of years in St. Petersburg, Russia, and the files of which are extremely rare outside of ‘Russia. The first English translation of this Letter appeared in the pages of Theosophia (Los Angeles, California), Vol. V, No. 28, November-December, 1948, pp. 10-12. Its contents have been practically unknown to students throughout the world unfamiliar with the Russian language. Pribitkov was very cordially disposed towards H. P. B., and published other contributions from her pen. The following two sources should be consulted together with this Letter, as they throw additional light upon its context: 1) H. P. B.’s Open Letter entitled “Why I do not Return to India: To My Brothers of Aryavarta,” to be found in the present Series of Volumes in April, 1890 (its approximate date); it was published in The Theosophist, Adyar, January, 1922, and in Theosophy, Los Angeles, May, 1947. 2) H. P. Blavatsky and The Theosophical Movement, by Dr. Charles J. Ryan, pp. 204-222 (Theosophical University Press, Point Loma, Calif., 1937).— Compiler.]

Dear Sir:

In No. 30 of your interesting journal, on page 276, under “Brief Notes,” I find the following, regarding my arrival in Europe: “It is known how dearly H. P. (Blavatsky) loves her native Russia and how little sympathy she has for the English order in India, on account of which she enjoys no goodwill on the part of the rulers of India.”

Everything in these lines, from beginning to end is sacred truth; in view of the hundreds of absurd rumors current about me, because of my return to Europe, I am expressing my warm gratitude to the one who, at least for once, has written the truth about me. But in the few succeeding lines, certain errors have crept in, which I ask you kindly to correct. It says in them, for instance: “When the Afghan problem was raised, Madame Blavatsky, as usual, did not hesitate openly to declare her sympathies and antipathies, as a result of which, as word reached her, she was threatened with arrest, and to avoid the latter, was forced to board in haste a French steamer which brought her safely to Naples.”

From this, anyone might come to the following conclusion: “Blavatsky may be a warm patriot”—(in which no one will be mistaken)—“but she has an uncontrolled tongue”—(there is some truth in that too, but not in the present case). “Living in British territory”—the reader might say—“and availing herself of English hospitality, she was obliged, in view of the current events and of the circumstances in which she found herself, to restrain herself and not to declare openly her antipathies. And if the Anglo-Indian authorities, frightened at the time like rabbits, had tossed her into the “clink,” they would have been entirely right from their own viewpoint.”

This is what every unprejudiced man would say after reading the last six lines in your “Brief Notes.” True enough:

“When visiting another monastery, don’t bring your own rules of discipline.”* This was especially true at a time, when 60,000 rulers of 300 million Hindu Slaves were afflicted with the dance of St. Vitus, due to fear, when they dreamt day and night about Russian spies, and imagined a Russian soldier with a bayonet in every swaying bamboo, while all over England there was a gnashing of teeth concerning Russia! Moreover, it is only where you are in the long-suffering, infinitely magnanimous and generous Mother-Russia, disguised by idiotic Europe into the likeness of a Megaera, with Siberia in her suitcase, a scaffold under her right arm and a knout under her left one—that every foreigner, who may have come merely to exploit her, can abuse with impunity, both openly and behind her back, the country which harbors him, and its rulers. With us in British India, things are quite different. They put you in jail there on suspicion alone, if the new arrival is a Russian. They are afraid there of “Russian odor,” as the devil is afraid of incense. Recently a certain collector of revenue, a patriot and a russophobe, introduced a bill to organize “a Russian quarantine” in every Indian port, in which not only Russians, but also tourists of various nations arriving from Russia, would be subjected to an obligatory preliminary “ventilation,” and only after that be allowed to travel through Hindustan under escort.

In view of what precedes, I ask your permission to correct the six lines referred to by me, and to add to them the following.

1) While it is perfectly true that I dearly love my native land and everything that is Russian, and not only have no sympathy for, but simply hate Anglo-Indian terrorism, the following is nevertheless equally true: as I do not feel any right to interfere in anyone’s family affairs, and even less so in political affairs, and have strictly adhered to the Rules of our Theosophical Society, in the course of my six-years’ stay in India, I have not only abstained from expressing my “antipathies” before Hindus, but, as I love them and wish them well from all my heart, I have tried, to the contrary, to have them resign themselves to the inevitable, to console them by teaching patience and forgiveness, and to instill in them the feelings of loyal subjects.

* [Russian proverb.—Comp.]

2) In gratitude for this, the perspicacious Anglo-Indian government saw in me a “Russian Spy,” from the very first day of my arrival in Bombay. It spared neither toil nor money, in order to find out the crafty purpose which impelled me to prefer the conquered to the “conquerors,” the “creatures of the lower races,” as the latter called the Hindus. It surrounded me for over two years with an honorary escort of mussulman police spies, bestowing upon me, a solitary Russian woman, the honor of being afraid of me, as if I were a whole army of cossacks behind the Himalayas. Only at the end of two years and after having spent, on the confession of Sir Alfred Lyall, over 50,000 rupees in this useless ferreting of my political secrets—which never existed anyway—the government quieted down. “We made fools of ourselves”—I was told quite frankly sometime later at Simla, by a certain Anglo-Indian official, and I had politely to agree with him.

3) Upon my return to Madras from Europe, in Dec., 1884, I fell ill almost immediately. From the very day of inception of the “Afghan problem” and up to the 29th of March, 1885, when I again left, I could express neither sympathies nor antipathies, as I was on my death-bed, given up by all the physicians. This was taken advantage of by those who tried by every means at their disposal to kill me, or at least to eliminate me from India, where I stood in their way. This is known all over India. Everybody knows to what extent many people feared and hated me—almost all the Anglo-Indians; and what a vast conspiracy exists among Europeans in India, and even in America and England, against our Society. They were determined to get me one way or another.

Unable to find an excuse to disrupt a useful society, in which, by the way, there are quite a number of the best-known English-men, our “well-wishers” took it into their heads to kill it by destroying, if not myself, then at least my reputation. It came to a point where they made an attempt to misrepresent the whole Theosophical Society organized by Col. Olcott and myself, as nothing else than a vaudeville with changing stage-settings and a screen behind which were hidden my plans and activities as a “Russian Spy.” Such an opinion, by the way, was expressed publicly by a member of the London Society for Psychical Research, at a dinner at Mr. Garstin’s, one of the outstanding officials of the government at Madras. This gave rise to a terrible tempest.

Those in the know then convinced my friends at Adyar (headquarters of the Theosophical Society), that my position as a Russian who enjoyed a certain influence among the Hindus, was not without danger at the present time, and that I was running the risk of being arrested, in spite of my illness.

Thus, without even explaining to me in detail what it was all about, these friends of mine, afraid on my behalf, decided—upon advice from the doctor, who told them that such an arrest would at the time mean death for me—to send me to Europe without even one day’s delay. Late one evening, half-dead, I was transferred in a chair, straight from bed to a French steamer, where I was in no danger from my enemies, and was sent to Naples, in company with Dr. Hartmann, my Hindu secretary, and a young English woman devoted to me. Only after I had somewhat quieted down, past the Island of Ceylon, did I learn what it was all about. Had I not been so sick, even the danger of being arrested at the time would not have forced me to leave India.

This is a true account of the most recent event of my life, which could serve as a supplement to the article in your journal on “The Truth about H. P. Blavatsky.”

The readers will find many details regarding this six-year episode of my fantastic “espionage,” in the First and Second parts of my letters “From the Caves and Jungles of Hindusthan,” which I have now resumed writing, and which are being published in the *Russkiy Vvestnik*.

Please accept, etc.

H. P. BLAVATSKY.

Würzburg, 27th of Aug., 1885

[Although H. P. B. says she left India for good on March 29, 1885, it would appear from other records that this departure took place on March 31. She was accompanied by Dr. Franz Hartmann, a profound student of Paracelsus, and a brilliant writer on occult subjects; a Hindu disciple, Dharbagiri Nath, known also as S. Krishnamachâri and “Bawajee”; and Miss Mary Flynn. She sailed for Colombo, Ceylon, on the SS *Tibre* of the Messageries Co., and thence for Europe on the SS *Pei Ho*. She landed in Naples, and settled for a while in Torre del Greco; after a few months, she left for Würzburg, Germany.

“The Truth About H. P. Blavatsky,” mentioned by H. P. B. in the text above, was a series of articles written by her sister, Vera Petrovna de Zhelihovsky, and published in *Rebus*, Vol. II, 1883. Portions of this material were used by A. P. Sinnett in his *Incidents in the Life of Madame Blavatsky*. This series contains invaluable information regarding the early years of H. P. B.’s life and the gradual development of her occult powers. Most of it has not yet been translated into English.—Compiler.]

[Published for the first time in this volume]

TO THE THEOSOPHISTS

[The following statement by H. P. B. exists in manuscript form in the Adyar Archives. The main body of the text is in a handwriting that has not been definitely identified, but may be that of Bawajee. The title, the words “Gentlemen and Brothers,” and a notation above the title containing the two words, “in Correspondence,” are in H. P. B.’s own handwriting. At the conclusion of the statement, “fraternally yours,” H. P. B.’s signature and the date are also in her own handwriting. It may be that this letter was intended for the Correspondence Section of The Theosophist, but was not published therein, and, as far as is known, has never appeared in print since.

The letter deals with the book entitled *Man: Fragments of Forgotten History*. By Two Chelas in The Theosophical Society (London: Reeves and Turner, 1885, Second Edition, 1887). It was written by Mohini Mohun Chatterji, the “Eastern Chela,” and Mrs. Laura Langford Holloway, the “Western Chela,” apparently at the house of the Arundales in London. From a letter of H. P. B.’s written to William Quan Judge, and dated January 27, 1887, as well as from her letter to Col. H. S. Olcott, dated July 14, 1886, it would appear that she had nothing to do with the writing of this book, and indeed was opposed to the whole venture.

H. P. B. made copious notes embodying a large number of corrections to be incorporated in the Second Edition of *Man*. The MS. of these corrections was in A. P. Sinnett’s hands, and its transcription is included in *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 254-261. However, these corrections did not become incorporated in the Second Edition of the book, as careful comparison of the text plainly shows. Further information concerning this book can be found on pp. 93, and 245 of the above mentioned *Letters*.—Compiler.]

Gentlemen and Brothers,

Having received and still receiving a number of letters from Theosophists asking me for the meaning of the great discrepancy between the doctrine of Rings and Rounds in Esoteric Buddhism and *Man*,—and enquiring which of the doctrines I approve of and accept, I take this opportunity to declare the following.

There is a mystery connected with the writing and publication of MAN which I am not at liberty to make public in all its details. But since my name is in it and that the book is inscribed to me—I become indirectly responsible for its contents. Therefore shall I try to explain as much as I am permitted to.

MAN is the production of two “Chelas” of whom one the “Eastern Chela” was a pukka disciple, the other the “Western Chela”—a candidate who failed. I could certainly never recommend the book as a standard work on Theosophy as it now stands, but ask the Theosophists to have patience and bear with it until it comes out in its second corrected edition. The “Western Chela” left it in a chaotic half-finished condition and went away from London, leaving the “Eastern Chela” in a very perplexed state. Those who had ordered the book to be written to try the psychical developments of Chela and Candidate—would have nothing more to say about it. Finding himself alone and left to his own resources, unwilling to meddle more than he could help with the MS. of his ex-colleague, the “Eastern Chela” did the best he could. It was found impossible to publish it as it stood: he finished those portions he had undertaken, rewrote many of the passages from the pen of the other amanuensis and left it to stand or fall upon its own merits. In justice, we must say that, with the exceptions of those portions that relate to the Rounds, Root-races and Sub-races in which there is a most terrible confusion, there is nothing incorrect in the book. On the contrary, there is much of very important information in it, but on account of the confusion above described, it cannot be recommended as a book of reference. In the Secret Doctrine, all the errors and misconceptions shall be explained away and corrected, I hope.

Fraternally yours,

H. P. Blavatsky

November 7, 1885.

[AUGUST, 1931.]

MY JUSTIFICATION

BY H. P. B.

[The MS. of this explanatory statement is in the Adyar Archives. It is in H. P. B.'s own handwriting, and the title as well as her authorship, as indicated above, are her own also, written on the manuscript. It was first published in the August, 1931, issue of *The Theosophist* (Vol. LII, No. 11, pp. 659 et seq.).

The date of this manuscript is very uncertain and is not easy to ascertain. At first, one is tempted to decide on an approximate date on the basis of H. P. B.'s sentence in the paragraph marked (3), where she says: "Remember, he [Coulomb] had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months." H. P. B. was at Ootacamund between July 7th and September 23rd, 1883. On February 20th, 1884, H. P. B. and Col. H. S. Olcott sailed for Marseilles, France, leaving the room in charge of Coulomb again. Three to four months after this would bring us approximately to the end of May or the beginning of June, 1884. This, however, cannot be even the approximate date of the manuscript under consideration, and for the following reasons.

We must bear in mind that H. P. B. mentions in this document a number of specific items, such as the construction of the Shrine, the replastering of the wall, the mirror in the Shrine, the broken saucer, etc. It is evident from her explanations that she expects her readers to be aware of what she is talking about and that she takes it for granted that they will understand the subject. Therefore in order to determine when this document was written we must determine when anyone or "all of you at Adyar" became aware enough of the facts and charges on the above-mentioned subjects to warrant such a communication from H. P. B., referring as it does to certain well-known matters.

There is an abundance of evidence to the effect that several of the points mentioned by her did not become known until a rather late date. Even the pamphlet issued by the General Council of The Theosophical Society at Adyar, in February, 1885,* does not make use of her explanations.

* Entitled: Report of the Result of an Investigation into the charges Against Madame Blavatsky brought by the Missionaries of the Scottish Free Church at Madras, and examined by a Committee appointed for that Purpose by the General Council of The Theosophical Society. Madras: Printed at the Scottish Press, by Graves, Cookson and Co., Published at The Theos. Soc., Adyar, 1885.

As to the question of the mirror in the Shrine, this was first publicly exploited by Hodgson in December, 1885, and there seems to be no reason to believe that H. P. B. realized its significance for the prosecution before that date.

The present document may have been a draft of a General Letter to the members at Adyar, and not to anyone in particular. Mrs. Beatrice Hastings was of the opinion that it dated from early January, 1886, after H. P. B. had acquainted herself with the printed pronouncement of the S. P. R., issued in December, 1885.—Compiler.]

I have read about the “new discovery” and it is more damnable than all the rest. To this I say as follows:

1. The shrine was ordered by Mme. Coulomb, on a drawing made by M. Coulomb, to be taken to pieces if transported to another place in a trunk; and was made on purpose for that movable for I said I would want it at Ooty if I had to pass there 6 months of the year as contemplated. No one, except Mme. C., went to Duchamps. It is she who ordered it, brought it and he who hung it up. Ask Bawajee, Damodar, all those who saw it.

2. Coulomb on hanging it broke with large nails several times the wall, and had to replaster it. He made a hole with a large nail that actually pierced the wall and made a hole on the inner side of the window aperture under the ceiling in the next room and spoilt the marble polish. He had to replaster it immediately. This was done for the hook to hang on the shrine. It is not one, but several holes must be found or rather the traces, for the wall of the closed window is very thin and we had the greatest trouble to fix the shrine.

(3). It is he and his wife who insisted upon putting that mirror inside the shrine because he broke one of the panels in several pieces and had to make another. He was always fixing and taking them out when the cupboard came. I never paid attention because I was always occupied. No doubt he used that panel that he said had been broken to make some contrivance, if the panel is now found, or perhaps made another. He was always inventing things and offering help which was always refused.

Remember, he had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months. Heaven knows what he might not have done! I know one thing, and may I never see the Master again, if I know of, or ever used this panel. I am ever ready to damn myself for the Masters and the Cause, but They would never have permitted me to do such a thing.

I remember once, and swear on my future life to the truth of it, that he told me (sometime after my immediate return from Ooty), “Oh, c’est maintenant, Madame, que je puis produire des phenomenes aussi bien que vos Frères! Mais je ne vous le dirai pas, car vous ne me dites rien, vous, comment vous le faites.”* He pretended he never believed in any phenomena except clairvoyance, and that of his wife only. It is Coulomb that did all the work in, and outside, the shrine; she, who decorated the walls; and I had no idea what they were doing. For five years she was betraying and laying traps for me; her hatred to me for not getting money for phenomena, which she was constantly urging me to (thank Heaven, there is not a man living who can accuse me of having had money for it, and the case of Srinivasa P. Row’s 500 rup. and Mrs. Carmichael’s ring, worth Rs. 200, prove quite the contrary)—this hatred is now proved by her hints of my being a fraud and a spy from the first, to Banon and Ross Scott and so many others. This d—d panel was done by him—for what reasons I cannot imagine, except either to implicate me, or use it for their own means, their infernal crafty intrigues.

I could never understand one thing, and Master would never tell me. When the cup was broken before General Morgan, he called it “a precious China cup” and I laboured under the impression that it was one of the Mahatma’s cups they gave me in Sikkim.

When I came I found it was a simple saucer, such as can be bought by the dozens in the shops of Madras!

* [Translation: “Oh, Madame, I can now produce phenomena just like your Brothers! But I won’t tell you how, because you tell me nothing of the way you do them.”—Comp.]

No wonder she has the broken pieces of it! She may have a dozen of such broken saucers. This one, or something similar to it, was bought by me at Lahore, I think. She told me, though, that she had inadvertently [sic] broken Mahatma's blue cup, during my stay at Ooty, and showed me the pieces, saying that she had been at Fasiollers and all the shops to try and get one like it (you may enquire at Fasiollers by showing him its match, the yellow cup of the Master). Well it was such a puzzle to me that to this day I do not understand how this was all done!

It is undeniable she has made tricks and my only guilt was that I never spoke of them; that I have not exposed her at the time. And that I have not told to everyone the tricks he always was offering me to do. Why, he was even offering to Baboola to do this and that, and the boy told me. And now it is Col. Olcott and all of you at Adyar.

If you, or any of you, verily believe that I was ever guilty consciously of any trick, or that I used the Coulombs as confederates or any one else, and that I am not quite the victim of the most damnable conspiracy ever set on foot, a conspiracy which was being prepared for five years— then telegraph me where I am Never show your face again in the Society—and I will not. LET ME PERISH, BUT LET THE SOCIETY LIVE AND TRIUMPH.

H. P. B.

[It is not clear why H. P. B. speaks of a "China cup" as having been an expression supposedly used by Major-General Henry Rodes Morgan when speaking to her about the phenomenon he had witnessed. The General knew perfectly well that this was no cup but a saucer. For the benefit of the student, we give below the General's own account of this phenomenon (The Theosophist, Vol. V, Supplement, December, 1883, p. 31).—Compiler.]

TESTIMONY TO PHENOMENA

In the month of August last [1883] having occasion to come to Madras in the absence of Col. Olcott and Madame Blavatsky, I visited the Head Quarters of the Theosophical Society to see a wonderful painting of the Mahatma K. H. kept there in a shrine and daily attended to by the chelas.* On arrival at the house I was told that the lady, Madame C—,† who had charge of the keys of the shrine, was absent, so I awaited her return. She came home in about an hour, and we proceeded upstairs to open the shrine and inspect the picture. Madame C— advanced quickly to unlock the double doors of the hanging cupboard, and hurriedly threw them open. In so doing she had failed to observe that a China tray inside was on the edge of the shrine and leaning against one of the doors, and when they were opened, down fell the China tray, smashed to pieces on the hard chunam floor. Whilst Madame C— was wringing her hands and lamenting this unfortunate accident to a valuable article of Madame Blavatsky's, and her husband was on his knees collecting the débris, I remarked it would be necessary to obtain some China cement and thus try to restore the fragments. Thereupon Monsieur C. was dispatched for the same. The broken pieces were carefully collected and placed, tied in a cloth, within the shrine, and the doors locked. Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society, was opposite the shrine, seated on a chair, about ten feet away from it, when after some conversation an idea occurred to me to which I immediately gave expression. I remarked that if the Brothers considered it of sufficient importance, they would easily restore the broken article, if not, they would leave it to the culprits to do so, the best way they could. Five minutes had scarcely elapsed after this remark when Damodar, who during this time seemed wrapped in a reverie— exclaimed, "I think there is an answer." The doors were opened, and sure enough, a small note was found on the shelf of the shrine—on opening which we read "To the small audience present. Madame C—has occasion to assure herself that the Devil is neither so black nor so wicked as he is generally represented; the mischief is easily repaired."

* [The most likely date being August 13th or the day before.]

† [Emma Coulomb, wife of Alexis Coulomb.]

On opening the cloth the China tray was found to be whole and perfect; not a trace of the breakage to be found on it! I at once wrote across the note, stating that I was present when the tray was broken and immediately restored, dated and signed it, so there should be no mistake in the matter. It may be here observed that Madame C — believes that the many things of a wonderful nature that occur at the Headquarters, may be the work of the Devil—hence the playful remark of the Mahatma who came to her rescue.

The matter took place in the middle of the day in the presence of four people. I may here remark that a few days before I came into the room of my house just as Madame Blavatsky had duplicated a ring of a lady in a high position, in the presence of my wife and daughter in broad daylight. The ring was a sapphire and a valuable one—and the lady has preserved it.* On another occasion a note came from the above lady to my wife and was handed into the drawing-room in the presence of several people. On opening it a message was found written across the note in the well known characters of the Adept. The question is how the message got into the note? The lady who wrote it was perfectly astounded when she saw it—and could only imagine it was done at her own table with her own blue pencil.

Whilst on the subject of the shrine I may mention that it is a small cabinet attached to the wall with shelves and double doors. The picture of the Mahatma that I came to see, lately given to the Founders of the Society, is a most marvellous work of art. Not all the R. A.'s put together could equal such a production. The coloring is simply indescribable. Whether it has been produced by a brush or photographed, entirely passes my comprehension. It is simply superb.

H. R. MORGAN, F. T. S.

Major-General.

OOTACAMUND,

2nd November, 1883.

* [The lady was Mrs. Sara M Carmichael. See pp. 59, 63, of the present volume, for pertinent data on this phenomenon.—Compiler.]
